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The Schmucker Family
AND
*The Lutheran Church
in America*



By
REV. LUKE SCHMUCKER

1937

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Luke Schmucker.

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TABLE OF CONTENTS

- CHAPTER I.** Schmucker forebears—John Philip Schmucker and his son John Christoph—Immigration to Germany—The Church at Michaelstadt—Immigration to America—Children of John Christoph—John Frederick Ferdinand Schmucker—John Jacob Schmucker.
- CHAPTER II.** Dr. John George Schmucker—His birth, youth, and call to the ministry—His tutorship under Rev. Paul Henkel—Pursued by Indians—To Philadelphia to study under Drs. Helmuth and Schmidt.
- CHAPTER III.** Completion of his course of instruction—His licensure—First, second and third pastorates—His retirement—His death—Honors and official positions—Marriages and family.
- CHAPTER IV.** Tribute by Dr. J. A. Brown—Descriptive letter by his son Dr. S. S. Schmucker.
- CHAPTER V.** Rev. John Nicholas Schmucker—His birth, youth, and early education—His call to the Gospel ministry—His first and only pastorate. Co-operation with Rev. Paul Henkel—His ordination.
- CHAPTER VI.** Churches composing his pastoral charge—Emmanuel Church at Woodstock—Rev. J. P. G. Muhlenberg.
- CHAPTER VII.** Churches composing his pastoral charge—St. Paul's Church at Strasburg—Frieden's Church—Brook Union—Zion's near Edinburgh—St. David's in Powell's Fort—St. Matthew's and Emmanuel's of New Market—St. Stephen's—Phanuel's in Brock's Gap—Statistics of his pastoral activities.
- CHAPTER VIII.** His activities in conferences and synods—Virginia Conference of the Pennsylvania Ministerium.
- CHAPTER IX.** His activities in conferences and synods—Organization of the Synod of Maryland and Virginia—Organization of the Virginia Synod—Its first president—Doctrinal stand.
- CHAPTER X.** John Nicholas Schmucker's conservatism and confessionalism—Strained relations with the Henkels—Opposition to the General Synod.
- CHAPTER XI.** His adherence to the Augsburg Confession—Entrance of Virginia Synod into the General Synod—The real reason for his synodical inactivity. Coming of Rev. J. F. Campbell to Woodstock—His retirement—His marriage and children—His death.

CHAPTER XII. Rev. John Peter Schmucker—His birth, youth, education, and call to the ministry—Member of the Virginia Conference—His known pastorates in Virginia—Migrated to Ohio—Member of the Joint Synod of Ohio. Deserted Lutheranism for the German Methodist faith—Two traditions to account for his change of heart.

CHAPTER XIII. Dr. Samuel Simon Schmucker—His birth, youth, and early education—Teacher in York Academy—Entered Princeton Seminary—His licensure—Call to his first and only pastorate—A visit to Woodstock.

CHAPTER XIV. Return home and trip East—Settled in New Market—Establishing a reputation as pastor and preacher—Growing urge to train men for the ministry.

CHAPTER XV. Saved the General Synod—Began a pro-seminary in New Market—Removal to Gettysburg.

CHAPTER XVI. Conservatism of his early convictions—His resolve to labor for the establishment of the Augsburg Confession—Confessional stand of the Seminary Constitution—His oath of office—His official labors and honors.

CHAPTER XVII. The last half of Dr. S. S. Schmucker's life—His departure from confessional Lutheranism—"New Measures"—An appeal for union. The World Evangelical Alliance—"The Definite Platform."

CHAPTER XVIII. His resignation of professorship at Gettysburg—Professor Emeritus—His literary labors—His death—A tribute—His marriage and children.

CHAPTER XIX. Rev. George Schmucker—His birth, youth, and urge for the ministry—First student of his cousin Samuel Simon at New Market. Discontinued his studies and later resumed them at Gettysburg—His licensure and ordination—Assistant to his father—Phanuel's Church at Brock's Gap—Lack of ministers.

CHAPTER XX. A missionary tour—Removal to Pendleton County—Settlement of South Branch Valley—First missionaries—First Lutheran missionaries. The Henkels—John Schwarbach and Paul Henkel.

CHAPTER XXI. Other visiting pastors—Peter Mischler, first resident pastor. His antecedents, birth, immigration, call to the ministry, education, ordination, and pastoral office—Rev. George Henry Riemenschneider, second resident pastor.

CHAPTER XXII. Congregations served by Rev. George Schmucker—old Propst's Church—Wilfong's Church, called St. Michael's—Henkel's Church on North Fork.

CHAPTER XXIII. Mt. Hope at Upper Tract—Rules and regulations governing churches in the North Carolina Synod—Rev. George Schmucker's license to perform marriages—St. Matthew's Church at Masonville.

CHAPTER XXIV. Popularity of Father Schmucker's ministry—Anecdotes—Size of his congregations—Civil War havoc—Dissension in Mt. Hope—English services and Sunday Schools.

CHAPTER XXV. Rev. George Schmucker's Synodical connections—His aversion to "New Measures".—Formation of the Concordia Synod of Virginia—It's confessional stand—First president—Later synodical connections—His last sickness and death—Last words—His marriage and children.

CHAPTER XXVI. Dr. Beale Melancthon Schmucker—His birth and ancestry. His education, licensure, ordination, and various pastoral charges—His literary gifts—His love for books—His service on committees of Synod. An authority on liturgics—Some tributes—His marriage and children.

CHAPTER XXVII. Dr. George Melancthon Schmucker—His birth date and place—His father and mother—His childhood and youth—An accident.

CHAPTER XXVIII. His schooling—His ordination and first pastoral charge. Anecdotes—His marriage—Called to Waynesburg—Called to Canton Beginnings of Martin Luther Church—Organized Zion Church—Work at Navarre—St. Paul's at Osnaburg—Growth of Martin Luther Church.

CHAPTER XXIX. His synodical connection—An honor bestowed—His war-time experience—Last sickness and death.

CHAPTER XXX. Certain tributes—Last rites—Some statistics—His children—A catalog of Lutheran ministers in the Schmucker family.

THE SCHMUCKER FAMILY AND THE LUTHERAN CHURCH IN AMERICA

CHAPTER I.



IN 1740 the year of the ascension of Frederick the Great to the throne of Prussia, on the 17th day of May was born one John Christoph Schmucker destined to become the forebear of the Schmuckers in America. His father, John Philip Schmucker, born October 18, 1707, had apparently immigrated to Germany from Austria. This much has been learned from the late Judge Samuel D. Schmucker of Baltimore, Maryland, who visited the old German homestead and examined the records of the church there. The genealogy of the Schmucker family has not been traced back farther than the beginning of the Eighteenth Century. The natal home of John Christoph was on a farm near Michaelstadt in the state of Hessen and the county of Erbach, near Darmstadt, Germany.

“Michaelstadt lies in the Muemling Thal and is the capital of the Odenwald, which was once a famous forest but is now a beautiful and well kept farming region. The parish church in Michaelstadt is a very ancient one having, it is said, been founded by Euckhard in 827. It has, of course, at different times been repaired and has practically been rebuilt, but is now in good condition and is currently used for public worship.” *P. Anstadt, D. D.*

In the year 1785, John Christoph, now married and the father of four children; John Frederick, born December 19, 1769; John George, born August 18, 1771; John Nicholas, born September 24, 1779; and a daughter who died at sea, started with his family on the long and tedious journey to America.

Rupp's "*Names of German and Swiss Immigrants*" lists a Joh. Nicolaus Schmucker arriving at the port of Philadelphia, September 23, 1741 on the ship Marlborough, Thomas Bell Master, from Rotterdam, last from Cowes. Also a Joh. Georg Schmucker, who arrived at Philadelphia October 25, 1748 on the ship Elliott, James Adams, Captain, from Rotterdam, last from Cowes. From the similarity of given names with his sons and without any other supporting evidence, we at present assume that these two men were possible uncles of our forebear in America John Christoph.

Arriving on these shores, he first settled his family on a farm near Saegersville, Lehigh County, Pa., but after a year's residence here, he removed to Manheim in Lancaster County, Pa. The end of another year however, found him permanently settled on a farm near Woodstock, Shenandoah County, Va. Here he raised his family and spent the remainder of his life. After his arrival in America, three more children were born to John Christoph. They were: John Jacob, John Peter, and a daughter Mary. Considering the obvious predilection of the family for the name John, we really expected the daughter would have been likewise honored; but no, her name was plain Mary and further than this we know nothing of her.

John Frederick, the eldest of the children, married Rosanna Miller; and with her, settled down on the home farm near Tom's Brook following all his life the occupation of his father. This man whose third given name was, by the way, Ferdinand, was apparently prosperous in his calling; for on January 10, 1814, he was granted a license to distil for which privilege he paid the sum of \$166.32. Whether he paid this goodly sum simply that he might thereby legally satisfy his own fleshly appetite, or as a necessary adjunct to a remunerative side-line business, I have no means of knowing.

After 67 years, he died in the year 1836 leaving a line of thrifty and provident people who follow almost all callings of life, many still residing in the Valley of Virginia, though some of course have scattered far and wide over America. It is interesting to note that to the present time, the old original farm on which the family settled upon their entrance into Virginia, remains in the possession of some of John Frederick Ferdinand's descendants. Some few years ago the author was escorted over this farm by its present owner Mr. Richard Schmucker, of Tom's Brook, Va. The Rev. Martin Luther Schmucker, a Lutheran minister of some ability, who lately died at Shanksville, Pa., was a grandson of John Frederick, and the Rev. Mr. Roy Schmucker, a minister in the Church of Christ's Disciples, is his great-grandson.

John Jacob Schmucker, fourth son of John Christoph, was born in America but when we do not know. There is no record that he was ever married and a tradition in the family states that he lived a rather happy-go-lucky life. This, however, is open to question for court records reveal that he was something of a large land-owner. For instance, on October 12, 1801, the records show that he purchased 55 acres near Woodstock from John and Catherine Gaw for the price of \$930.00. Again in August 1811, he bought 81 acres. Undoubtedly he farmed this ground until his death in 1859.

CHAPTER II.

John George Schmucker was the first one of the Schmuckers destined to become prominent in the Lutheran Church of America. He was the second son of John Christoph, being born in Michaelstadt, Germany on August 18, 1771. Up to the time he was 17 years of age, he remained on the farm with his father. Now, however, a desire to become a messenger of God in the Lutheran Church seized him. The story is told that he attended a meeting conducted in that vicinity by some Baptist preachers. There he became acquainted with a certain Baptist lay gentleman, who seemed to have exerted a great influence over the then young and impressionable boy. This man frequently talked to him on the subject of religion and faith, and encouraged him to devote his life to the Gospel ministry.

Soon afterward John George entered upon a course of study under his Pastor, the Rev. Paul Henkel, who was then located at New Market, Va., if one can speak of this restless roving missionary as being settled at all. In order for him to continue his studies unbrokenly under the energetic Henkel, it became necessary for John George to accompany Rev. Henkel on many of his missionary tours throughout Ohio and Kentucky. These trips served as a great teacher to the young aspirant; and needless to say, the companionship of the great Henkel was also very profitable to him. It seems we can almost see the two riding horseback through the then wild country, discussing some question of theology, the younger asking questions and the elder giving what information he could under such circumstances.

"Once Dr. J. G. Schmucker, while a young man riding circuit in Ohio and Kentucky, came suddenly upon a smouldering camp fire that had been deserted by a bivouacing party of hostile Indians. He was discovered by them just as he turned to flee in the direction from which he had come, and they gave chase. I do not remember how many miles he led them but it was a long and break-neck race, his faithful steed bringing him back into the settlement just as his pursuers were about closing upon him". *Unknown author in Dr. Morris' "Fifty Years in the Lutheran Ministry"*.

This was the start of the career of a man who became one of the greatest of American Lutheran Church fathers as well as the beginning of a long line of Lutheran ministers in the Schmucker family continuing to this day and numbering eleven to date, who have given their lives and energies in this great cause.

After two years of instruction under Rev. Henkel, John George removed to Philadelphia in 1790, where he acquired a more finished theological training under the Reverend Doctors Helmuth and Schmidt. Family tradition tells us that his mother disrobed herself of her linsey petticoat and made from it a coat that he might wear to the city. Thus it appears that the young man was in no wise embarrassed because of too much money. Yet lack of funds did not deter him from embracing the opportunity of attending the University of Pennsylvania while in the city, thus broadening his general education. Here the boy remained for two years, energetically pursuing his studies of both a general and theological nature. Two of his fellow students and companions in those early days were the Reverend Doctors George Lochman, Sr. and Christian Enders, both of whom became prominent in American Lutheranism.

“Dr. J. G. Schmucker when a young man, travelled on foot from his home in Virginia to Philadelphia to pursue his studies with Dr. Helmuth. He stopped at a tavern to get a drink of water and left his valise (*which contained his all*) outside on a bench. Coming out he found it was gone; after looking around not knowing what to do, in his distress he thought he would have to go back to his home in Virginia again. But before he commenced his journey, he retired into a grove nearby and prayed to God for guidance, and while he was on his knees praying, it appeared to him that he saw the very spot where his valise had been hidden. Immediately he returned to the tavern, asked the landlord to go with him, saying he knew where his valise was. The landlord accompanied him to the barn, raised a board in the floor and there was the valise just as he had seen it during his prayer”. *P. Anstadt, D. D.*

CHAPTER III.

In 1792 he completed his course of instruction and was licensed to preach by the Ministerium of Pennsylvania, then in session at Reading. In the same year of his licensure, he received and accepted a call as pastor to several congregations located in York County, Pa. He lost no time in making his labors count. The congregations under him grew both outwardly and in deeper spirituality. He continued his research and studies, especially in Hebrew, and was generally classed with the Rev. Mr. Goering of York County as the ablest and most learned of Lutheran ministers.

In 1794 he was called to Hagerstown, Md., as pastor to old St. John's and seven other congregations in that vicinity. St. John's today is one of the largest and most flourishing churches in the East. At the time of his acceptance of

this call he was only twenty-two years old. "In his person he was uncommonly small, pale and emaciated, and in his manners extremely diffident and youthful. Many doubted his competence to occupy so important a field; and he was even sportively called 'the boy preacher!' *Sprague*. But he soon established a great reputation in both preaching and pastoral care. He enjoyed such honor and confidence from his people that few ministers acquire. Here he faithfully labored to good effect until 1809. "An extensive revival of religion soon took place under his labors, which he conducted with great zeal, discretion and success". *Sprague*.

In 1807 he was extended a call to New York City as successor to the then late Dr. Kunze, but he felt it his duty to decline. However, in 1809 he accepted a call to York County, Pa., as successor to the late Rev. Mr. Goering. It was with no little sorrow that he took leave of his beloved flock to assume his new duties, but he felt it his duty to go and thus did not hesitate to take leave. In York County he served this large parish for twenty-six years, accomplishing much good and endearing himself to the hearts of his people. In 1811 steps were taken to erect a new church building; and on May 1, 1814, was dedicated the large Christ Lutheran Church which stands and serves the congregation to this day, though improvements and alterations were made a few years ago.

At length in 1835, due to ill health, he was obliged to relinquish his large field, but retained one of his congregations in the country to which he had ministered upon his entrance into the ministry. Thus he began and finished his holy calling in the same congregation and locality.

His ministry extended over a period of sixty years in which time he served only three separate charges. In 1852 he was forced to retire altogether and removed to Williamsburg, Pa. to reside with several of his children. Here he died on October 7, 1854, at the ripe age of 83 years and one month. "His death was like his life, tranquil and happy". *Sprague*. At his funeral Dr. Kurtz of Baltimore, Md., preached the sermon on "Them that Honor Me Will I Honor". His remains were laid to rest in front of the old Christ Lutheran Church at York.

"He was a forceful preacher, often moving the whole congregation to tears during his sermons". *G. M. Schmucker*.

In 1825 he received the degree of Doctor of Divinity at the University of Pennsylvania. "He occupied many important places and rendered much valuable service in connection with the public interests of the church". *Sprague*.

He was at one time President of the Ministerium of Pennsylvania, a founder of the General Synod, President of the Foreign Missionary Society from its beginning to shortly before his death when he declined re-election, President for many years of the Board of Directors of the Theological Seminary at Gettysburg, for more than twenty years was a trustee of Pennsylvania College, and from 1826 to the time of his death was senior vice-president of the American Tract Society. He is the author of seven publications, all either historical or exegetical.

Dr. J. G. Schmucker was married twice. Early in his ministry he married Elizabeth Gross of York County, Pa. of this union were born twelve children, five sons and seven daughters. In 1819 his wife died. In 1821 he married Anna Marie Hoffman, by whom he had seven other children. Thus this man, "pale and emaciated", was the father of progeny to the number of nineteen. One of his sons by his first marriage was Dr. S. S. Schmucker, about whom something further shall be said.

CHAPTER IV.

Dr. J. A. Brown said about J. G. Schmucker: "No one who ever saw him could forget his personal appearance. Of about medium stature and singularly erect in old age, with a fine countenance and full supply of hair, in perfect order, he presented an appearance of dignity that was truly commanding; while his manner, combining gravity and softness, was attractive and pleasing. In his intercourse he exemplified the precept—'Be courteous' and was a model of Christian politeness. Nature and grace had both contributed to the formation of his character and the result was one of much beauty and excellence".

The following letter, quoted by Anstadt, was written by Dr. S. S. Schmucker from Gettysburg, December 1857.

"In person, my father was of about the medium stature, rather thick set, though not corpulent; his eyes were deep seated, and like his hair, jet black. His complexion was dark; his constitution vigorous; and, even in old age, his person was very erect, and his bodily movements whilst they were deliberate and dignified, were also prompt and firm. His countenance was expressive of great amiability, benevolence and dignity, whilst his keen black eye and well developed head indicated the excellence of his intellectual powers. His character was unusually symmetrical and well balanced, and his temper so uniformly placid that I have scarcely ever seen it ruffled by the most trying annoyance of life. He had a quick sensibility for the sufferings of humanity. Nor did

his sympathy evaporate in mere mental emotion—he was also a generous and active friend of the poor, the afflicted and the oppressed in our own and foreign lands. Of the expansiveness of his benevolence I will state a single example. When the Orphan House at Halle, in Germany, was almost destroyed during the Bonapartean Wars, so strong was his sympathy for that suffering institution whose alumni were the chief founders of our Church in this country, that his response to the appeal of its Directors to our churches in this Western world for pecuniary aid was the most liberal of all our ministers. He was possessed of strong common sense, great discernment of character and singular soundness of judgment. Though modest and unassuming, he was distinguished for conscientiousness and moral courage was unwavering in his defense of truth and righteousness, and an unfaltering friend of the great moral reforms of the day. Of this his noble defense of the Temperance cause in its infancy, when not only the populace generally but the majority of professing Christians and even some of the neighboring ministers of the Gospel, were yet opposed to it, affords a striking example. So violent was this opposition amongst the German community at large (they regarding it as an attempt to infringe upon their civil rights) that some even menaced personal violence; and so extensive was the opposition amongst his own church members that their contributions to his salary fell off one-half during that year. He, however, faltered not; gradually the truth gained the victory and, in a few years he, who had previously enjoyed the public confidence in an unusual degree, found it again reposed in himself in a higher measure than before.

“He was warmly attached to the great National Societies of our land in which different Christian denominations co-operate, such as the American Bible and Tract Societies. He was especially interested in the operations of the American Tract Society and regarded that mass of truth taught in its publications and held by the Evangelical denominations in common as the grand instrumentality for the conversion of the world. Yet, he was warmly attached to the Evangelical Lutheran Church, as organized under the Biblical constitution of our General Synod. He was an attentive student of the Prophetic Scriptures as well as a careful observer of the signs of the times, and wrote with acknowledged ability on both topics.

“As a preacher he was eloquent, instructive and impressive, generally fixing the attention of the audience to his subject and holding it there to the close of his discourse. He was especially a good textuary. He enriched his discourses with copious citations of Scripture proof and illustration, not unfrequently naming the chapter and verse. Few men employed the power of the pulpit more faithfully in reproofing current vices. Soon after his

removal to York, he learned that some ten or more of the most respectable and influential citizens of the town who were also professedly members of his church, were in the habit of meeting frequently for the purpose of playing cards as an innocent diversion. This he deemed highly criminal, not only as a waste of time which Christians should apply to better use, but as an example calculated to sanction and encourage the gambling habits of the young and profligate. After repeated but fruitless private admonitions, he determined on another and more hazardous measure to break up the practice, which was generally known to the community. On the ensuing Sabbath he introduced the subject into the pulpit and exposed the evils of the practice in so fearless a manner and with such distinct allusion to the parties concerned, that I well remember seeing members turning around in the church and looking at the offenders, whilst a sensation of surprise and concern filled many minds, all expecting disturbance in the church and offense to the families concerned as a result of the discourse. The effect, however, was favorable. The practice was abandoned and, although the parties felt individually aggrieved at the exposure, they made no public demonstration against the preacher and eventually admitted the justice and propriety of his course.

“Sacred music and poetry found a deep response in his heart. He also occasionally committed some hymns and other poetical effusions to the press which, if they do not prove him a special favorite of the Muses, are distinguished for ease and smoothness of versification as well as the deepened piety which they breathe.

“As a Pastor, he was most laborious and faithful. Such was his punctuality in attending the Judicatories of the Church that his presence was calculated on by all as a matter of course and such were his administrative talents that he was repeatedly elected to the highest offices of the Church. He was an ardent friend of the General Synod, was one of its original founders, and ever after among its ablest defenders. For about thirty years he was one of the leading minds of our American Lutheran Church, was actively engaged in all her important measures, and was ever known as the firm champion of all piety and revivals of religion, as well as of all such enterprises as tend to advance the spiritual triumphs of the Redeemer’s church universal. His own ministry was blessed not only by numerous conversions occurring every year but by five or six special outpourings of the Holy Spirit, each resulting in the conversion of multitudes of souls. In one of these revivals the number of converts was so large that they divided themselves into three classes, and each conducted a separate weekly prayer-meeting in a different part of the congregation.

“A striking trait of my father’s character was the depth of his religious experience and his unusually advanced progress in the divine life. The following remarks, which I find written by his own hand in his pocket Greek Testament, will throw some light on his internal religious history:

1. From the time of my conversion, in my eighteenth year, my life was, though in different degrees a continued prayer, a longing and sighing after God.

2. It was a continual repentance on account of my sins and the depravity of my heart.

3. It was a continual longing after the holiness and grace to live according to the will of God.

4. A continual longing for union and communion with God.

5. Through life I had a continual desire for the conversion of souls, which influenced every sermon I preached, though it was often defiled by the intermixture of selfish aims.

6. I had a constant desire for the society of the pious.

7. At the same time I had many infirmities and sins and all my virtues were defective.

In 1840 I enjoyed a special manifestation of the divine love shed abroad in my heart, which was exceedingly refreshing to me. And soon after I had also a special view of the divine majesty and goodness. In 1841 I had an extraordinary view of Christ, and beheld His image, as it were, in the chamber of my soul.’

“For several months before his death he was much abstracted from the world, and engaged in almost constant communion with God. During this time he, on one occasion was lying in his bed in the night watches, and called to my mother, who was at his side: ‘Oh, if you could see what I have seen beyond the Jordan of death, how happy you would be.’” Such was the holy frame of mind in which he awaited the call of the Redeemer and such the fortaste vouchsafed to him of his future inheritance until he calmly yielded his life into the Redeemer’s hands.”

CHAPTER V.

The next member of the Schmucker family to interest us is John Nicholas, a younger brother of John George, and third son of John Christoph Schmucker, the forebear of the American line. He was born in Michaelstadt, Germany, on September 24, 1779 and was five years of age when he was brought to America. He spent his youth on the home farm near Woodstock, Va. Here he received such an education as was available at that period, which was meager to say the least. However, possessing much natural ability and a great desire for learning, he faithfully and assiduously applied himself in acquiring what knowledge he could under the circumstances.

At the age of twenty-five years, being already married and the father of two children, he received the urge to prepare himself for the Gospel ministry. After a brief season of theological instruction, imparted chiefly by his brother John George, he was licensed to preach by the Synod of Pennsylvania in the year 1806. In that same year, he assumed a large pastorate in and around Woodstock, Va. which made him the first regular pastor to succeed Peter Muhlenberg in this charge; and a close associate of Paul Henkel, who was then located in nearby New Market—if one can speak of the great Paul being located anywhere permanently.

It seems that in those early years there was close and friendly co-operation between young Schmucker and the more mature and experienced Henkel. According to the latter's diary, which the author was graciously permitted to read by the late Elon Henkel, Paul Henkel sold to Mr. Nicholas Schmucker in 1808 twenty-four catechisms. Another insertion in this diary reads thus: "A short account of my colleague. In the same year 1809, I preached in Woodstock the Gospel for New Year's Day. Preached in the evening in the house of John Nicholas Schmucker. Went to the mother and the brother Ferdinand and his sick wife, and gave them Communion." From the same source, we learn that Henkel preached six other times at Woodstock in 1809, including Palm Sunday and Pentecost at which latter times he also administered Holy Communion. Again, this same diary tells us that Henkel confirmed that same year in the church at Woodstock, so it is apparent that John Nicholas made full use of the catechisms which he purchased the previous year.

At the meeting of the Virginia Conference of the Pennsylvania Ministerium held on October 1 and 2 in 1809 in Solomon's Church, John Nicholas Schmucker was welcomed as a visiting minister; and at his request the Conference voted to give him a recommendation to the Ministerium for reception into that body as a candidate. Finally, on July 23, 1811, he was ordained by the Synod of Pennsylvania then in session at Philadelphia. His ordination certificate is in the possession of the writer and is cherished as a very valuable keepsake. All in German, it is signed by the hands of J. Frederick Schmidt, Daniel Kurtz, George Lochman and John George Schmucker as officers of Synod at that time.

From a comparison of the above dates, it can be seen that John Nicholas Schmucker served this charge at Woodstock six years before his ordination. It likewise proved to be his only charge having served it until 1847, when failing health forced him to resign. His whole public ministry was carried on in the German tongue.

CHAPTER VI.

During his forty years of labor here, he served chiefly the churches at Woodstock and Strasburg, which congregations together with Frieden's and Zion of Shenandoah County formed the important members of his pastorate. His field was an uncommonly large one, even for that day.

Emmanuel Church at Woodstock is the best known of his charges for the reason that it was in this church that Rev. John Peter Gabriel Muhlenberg in January 1776, preached his renowned and memorable last sermon before entering the service of his country in which sermon he said: "In the language of Holy Writ there is a time for all things, a time to preach and a time to pray. There is also a time to fight and that time has come." Then throwing off his clerical robe, he disclosed for the first time his uniform as Colonel of the Eighth Virginia Regiment of the Continental Army. In this attire he strode to the door and ordered the drums beat for recruits; and from his congregation that day he enlisted 300 soldiers in the cause of freedom.

The date of organization of this congregation is lost in obscurity. There is a record of a baptism having been performed there on June 12, 1763; though, unfortunately, the name of the officiating minister is not given. The date usually given as that of the organization of Emmanuel congregation is

1767, which date is found on the old communion set and the quaintly embroidered altar cloth; but in view of the record of this early baptism and the fact that the first church building was erected in 1761, its organization must antedate the above year considerably.

This old church building was known to have stood until 1848; though in 1803 the cornerstone for a new building was laid. The ceremony was held on October 24 and the preachers were Revs. Streit, Forster, and Hoffman—this last no doubt of the Reformed faith. This church was years in the building. In 1805 the Virginia Conference met in Woodstock but only the first preaching service was held in the new unfinished building, and twice during the Conference appeals were made for offerings to assist in completing the church. Other conference sermons were delivered in the local Reformed Church and the business sessions were held in the nearby schoolhouse.

Still the work was not completed and as late as 1810 Paul Henkel recorded in his diary that he subscribed for the “new Lutheran Church at Woodstock” which was then already seven years in the building. “This new Church was not formally dedicated to God until the time of the organization of the Virginia Synod in 1829, on which occasion the sermon was preached by Rev. M. Meyerhoeffer. The belfry was erected upon it several years afterward”.
—*D. M. Gilbert.*

There seems to have been no regular pastor of this church up until the time of Muhlenberg, who assumed charge in 1772; though a number of visiting ministers served for short periods. Among these were, a teacher, Carl Friederich Wildbahn (born in Woodstock), Henry Möller, John Christopher Hartwig (founder of Hartwig Seminary), and Pastor Göring of York. Muhlenberg remained until January of 1776 and then the church remained without a regular pastor until John Nicholas Schmucker assumed charge in 1806, thirty years years later. With the exception of one year when the candidate, J. Ulrich served (1834-35), J. N. Schmucker remained the pastor of this church down to his retirement in 1847.

CHAPTER VII.

The next most interesting and important congregation that composed J. N. Schmucker's pastorate was that of St. Paul's Church at Strasburg. The first records of this congregation date back to 1760, although it is known that a church building, most likely built by the Lutherans and Reformed, was stand-

ing in 1747. A Lutheran Church building of logs was erected in 1769, in which was installed a pipe organ. J. P. G. Muhlenberg served here from 1772 to 1776, also Christian Streit 1785 to 1812, and Abram Reck 1813 to 1824. John Nicholas Schmucker was pastor of this church from the resignation of Pastor Reck to the end of his Ministerial career.

Solomon's Church at Forestville, a daughter of Pine Church, organized about 1793 under the leadership of Paul Henkel, was served by J. N. Schmucker for a time beginning in 1807.

The Lutheran people of Tom's Brook, Va. which was nearest the home of John Nicholas Schmucker, appeared first to have worshipped at Borden's schoolhouse near Saumsville, a preaching point of J. N. Schmucker in 1806 later at Hohle's schoolhouse one mile south of Mt. Olive. Here was built in 1824 Frieden's Church.

In 1842 these people of Tom's Brook built Brook Union Church, one mile west of their village; which church was dedicated on the fifth day of May of that year in connection with a meeting of the Northern Conference of the Synod of Virginia. All these congregations were served by J. N. Schmucker at one time or another in his long pastorate in the Valley of the Shenandoah.

In addition to these, he also was pastor of Zion's Church five miles west of Edinburg and St. David's, Powell's Fort from which later was formed Mt. Zion, now in the American Lutheran Church.

Beginning with 1811, J. N. Schmucker and his brother J. P. Schmucker supplied St. Matthew's or Davidsburg Church at New Market; and when in 1840 Emmanuel Church of that same place was formed from St. Matthew's, John Nicholas also served it for a short time.

St. Stephen's, another daughter of Frieden's was organized by Rev. J. N. Schmucker in 1842 and served by him until his retirement in 1847.

In addition to all these regular preaching points, John Nicholas Schmucker was commissioned time and again by Synods and Conferences to make missionary journeys into such neglected territories as Brock's Gap where later was established Phaniel's Church, and in Pendleton County, W. Va. where his son later was called to serve another large and flourishing constituency. From the foregoing, it can readily be seen that this good man was in labors abundant, and that even for those early times, his field of labor was uncommonly large. He was an indefatigable worker and found ample opportunity to exercise his ability and capacity. In a funeral sermon a few years before his retirement,

he stated that that was the one-thousandth funeral that he conducted. A few statistics may be in place here to demonstrate further this man's wide spread responsibility. In 1845, when his charge was the third largest parish in the Virginia Synod, he reported to the convention at Shepherdstown, the following: Number of congregations 5, baptized during the year 120 infants and 3 adults; confirmed 56; total number of communicant members 324. This I would say, is a fair proof of this man's busy life; especially so since this was but a year or so previous to his retirement. In years that had gone before, he frequently reported the largest parish in the whole Synod. One would think that being thus occupied, he would have had no time for synodical affairs; but here again the records show that he was very active.

CHAPTER VIII.

It seems that the Virginia Conference, (which was organized in 1793 at Winchester by the four ministers: Revs. Christian Streit, of Winchester; John David Young of Martinsburg; Paul Henkel of New Market; and William Carpenter of Culpeper, Va.) after meeting annually for six years, was discontinued until it was revived in a special meeting held October 6 and 7, 1806, in "New Rader's Church" Rockingham County. In 1807 Conference met at New Market; but while Rev. John George Schmucker was present, and preached as a visiting pastor, there is no record that his brother John Nicholas attended, nor does his name appear among those excused for non-attendance. So it is probable that he was not then a member, but then at that time he was only a licensed preacher. However in 1809 Conference met in Solomon's Church, our young licentiate was present and petitioned that Conference recommend him as a candidate to the Ministerium, which petition was granted.

Whether Conference was held regularly in the next several years is not known; but on September 24 and 25, 1815, a meeting was held in the church at Woodstock, and though this meeting was attended by his two brothers, Rev. J. Peter and Mr. Jacob Schmucker, there is no record that John Nicholas was present. On Sunday, four sermons were preached in the church; three in German by Revs. Paul Henkel, J. P. Schmucker and Andrew Henkel and one in English by Abram (or Abraham) Reck. The next session of this Virginia Conference of which we have a record was held on September 15 and 16, 1817 in the Lutheran Church of Madison County. John Nicholas was counted among those present at this meeting. Others who attended were: Revs. George H. Reimenschneider, Augusta County; A. Reck, Winchester; J. Peter Schmucker of Rockingham County; and Michael Meyerhoeffer, Madison

County. On Sunday morning there was a service at which were preached two German sermons and one English sermon "without interruption". One of the German sermons was preached by John Nicholas Schmucker. At this Conference, John Nicholas sought advice of the brethren as to where he might find a suitable constitution for his churches. The other members who had in the past few years contacted the North Carolina Synod through Rev. Robert J. Miller, who had made a missionary tour through that section of Virginia, advised that perhaps a suitable constitution could be obtained from that body. They advised that in event one was furnished, it could be adopted by a majority vote of the members of the congregation concerned. This particular session of Conference was closed with a second German sermon preached by Nicholas Schmucker. Whether other sessions of this Virginia Conference were held is not known but no doubt they were, at least until 1820; which year marked the formation of the Evangelical Lutheran Synod of Maryland and Virginia.

CHAPTER IX.

In the year 1820, on October 11, eleven ministers of this territory, having become convinced of a need for a synodical body separate from the Ministerium of Pennsylvania because of the great distances that separated the brethren, proceeded to organize the new Maryland and Virginia Synod. This new body received God's blessing from the mother Synod—there was no doctrinal discord. John Nicholas Schmucker was one of these eleven ministers who took an active part in the organization of this new Church body. At the first meeting Rev. Daniel Kurtz was elected President; D. Schaeffer, Secretary; and A. Reck, Treasurer. This was a forward-looking body of men, for among the resolutions passed at this organization meeting we find this: "Resolved: That the propriety of a religious publication, devoted to the interests of our Church, be and the same is hereby recommended to the serious consideration of the next annual meeting of this Synod". The second session of this Synod was held in Frederick, Md. in September 1821. Rev. S. S. Schmucker, a nephew of John Nicholas, was present and received as a member.

The interest of the Virginia Lutherans continued in this new Synod for nine years, though others laboring in the same territory never joined but remained with the North Carolina Synod or affiliated with the Tennessee Synod which also was organized in 1820. Now, however, these men, or at least a number of them, felt that the territory of the workers in Virginia was so large and distinctly separate from the interests of other members of these bodies. The long journeys and the protracted absences from home made

necessary in order to attend a convention of these distant synods were detrimental to their work. A call was therefore issued to all Lutheran ministers residing in Virginia to hold a meeting in Woodstock "for the purpose of taking into consideration the expediency of forming a separate and distinct Synod".

For an account of what took place at this first meeting of the Virginia Synod, the reader is referred to a history of "*The Lutheran Church in Virginia*" written by the Rev. D. M. Gilbert in the year 1876. Rev. Gilbert says in part: "The first convention was held in Woodstock, August 10 and 11, 1829. The following ministers and laymen constituted it, viz: Revs. J. Nicholas Schmucker of the Woodstock and Strasburg charge; Martin Walter of Bote-tourt Co.; Michael Meyerhoeffer, Rockingham Co.; John Kehler, Madison Co.; Jacob Medtart, Martinsburg; John P. Cline, New Market; Daniel J. Hauer of Botetourt Co.; and Lewis Eichelberger, Winchester; of the laity, Messrs. Jacob Ott of Woodstock and Lawrence Pitman of Mt. Jackson. After devotional exercises the Conference organized for business by the election of Rev. Schmucker, President and Rev. Kehler, Secretary. A committee of three was appointed, to draw up a preamble and resolutions expressive of the views and object of the Conference.' This Committee, at the afternoon session, presented a paper in which the convictions of the members of the Conference with regard to the interests of the Church in Virginia, as I have already indicated them, were fully set forth and, in connection with which it was unanimously resolved, that, having given the subject such consideration as its importance demanded, the members of the Conference would form themselves into a Synod separate from the Synods to which they had heretofore belonged, to be called 'The Evangelical Lutheran Synod of Virginia'."

Mr. Gilbert continues with the account: "It was also resolved that the Synod entertained the highest regard for brethren of the neighboring Synods and that nothing had induced its members to separate from them but a desire to promote more effectually the interests of the Church: That a copy of the proceedings should be presented to the Synods of Maryland and North Carolina, with the hope that they would meet with their approbation: that a copy also be presented to the General Synod: and that every member of the Synod should exert himself 'particularly for the promotion of our periodicals and our Seminary at Gettysburg'. It was further resolved that it should be the duty of every member of the Synod 'to collect materials for the formation of a Constitution adapted to the peculiar circumstances of our Church in Va.,' to be submitted for adoption at the next Convention; and that the 'basis of the Constitution of this body be The Holy Scriptures, the Divinity of Christ as taught therein and the Unaltered Augsburg Confession'."

CHAPTER X.

From the foregoing it is readily seen that the confessional basis of this new Synod was as truly Lutheran and conservative as any Synod then in existence, not even excepting the Tennessee Synod of the Henkels; and without doubt the President of this new body, Rev. J. Nicholas Schmucker, had much to do with this. I say this because my illustrious great-grandfather's reputation for conservatism has suffered by unwarranted conclusions of some historians. So far as the author can ascertain, this misconception has taken rise chiefly for two reasons. One, because the well-known 'apostacy' of Dr. S. S. Schmucker in later life from the conservative Lutheran confessional stand, has been projected over into the lives of every other member of the Schmucker family. Because Dr. Samuel Simon in later life departed from confessional Lutheranism, historians have concluded that his uncle Rev. J. Nicholas also was tarred with the same stick. Such was not the case. The relationship between uncle and nephew was close and intimate only in the early years of the latter's life and ministry, when the conservatism of both was unquestioned. Furthermore, when Samuel Simon began retreating from solid confessional Lutheranism, his uncle John Nicholas was retired and largely inactive.

The second cause that has given rise to this disparagement of John Nicholas' conservatism was the often strained relationship that existed between the Henkels and the Schmuckers. At one place in his diary, Dr. S. S. Schmucker wrote that he had talked to his uncle Nicholas, who told him that "the Henkels instinctively persecute everything which bears the name of Schmucker". Because this feud existed, some have assumed that it was based on doctrinal differences and since the Henkels were known to have been conservative, the conclusion was mistakenly drawn that the Schmuckers were liberal. But this feud was not the result of doctrinal difference so much as a clash of strong personalities agitated by their occupancy of adjoining and often times the same fields.

John Nicholas Schmucker's conservatism has been demonstrated by the fact that while his distinguished brother, Dr. John George Schmucker and the latter's son, Dr. Samuel Simon Schmucker were among the leaders in the General Synod; that he had no part or parcel either in its organization or its later history. On the other hand, his aversion to the liberal stand of the General Synod served to keep the new Virginia Synod from uniting with the general body, though it resulted in a split in the third year of Synod's existence.

At the third Convention of the Virginia Synod, letters were received from the Church Council at Strasburg, also from Emmanuel's Church, Woodstock

and from Frieden's and Zion Churches in the County of Shenandoah, all praying that the brethren constituting the Synod of Virginia would not attach themselves to the General Synod. The pastor of these congregations was Rev. J. N. Schmucker, and who will deny that he was the instigator of this petition? The Synod thereupon resolved, that they should withdraw from all connection with the General Synod. The result of this action was that four ministers, namely: Pastors Medtart, Eichelberger, Kehler, and Eyster withdrew from the Virginia Synod and joined the Maryland Synod which was in connection with the General body. But Synod remained firm in withholding itself, and at the third meeting drew up a paper giving the grounds for their conviction which were in part: "that certain brethren in the General body were regarded as having usurped too much authority; that they had deviated from the first construction put upon the Constitution; that they were disposed to throw the power over the churches into the hands of a few, greatly curtailing the privileges of the congregations; and that these things coming to the ears of the Lutherans in this section, the Virginia Synod was compelled to withdraw in order to preserve the peace and prosperity of her churches". To this, Gilbert adds: "The whole paper is eminently fraternal and dignified in tone and expression—re-affirms the Synod's high regard for all pious brethren in all the Synods,—cited the case of the East Pennsylvania, New York, South Carolina, and Ohio Synods, older and more experienced bodies, as occupying the same position and concludes by saying 'Having acted conscientiously we submit the aforesaid reasons to every impartial and pious member of the Church, hoping that the most charitable construction will be put upon our humble proceedings'."

CHAPTER XI.

Rev. Nicholas Schmucker adhered strictly to the Augsburg Confession. The author has in his possession an early German copy of that great work with the following names appended as subscribers to the book: Nicholas Schmucker, Jacob Schmucker, Jacob Schmucker II, and Philip Schmucker.

It is noted in the history of the Virginia Synod that from the fifth session, held in 1833 "down to 1847 when he asked that his name be removed from the roll, Rev. J. N. Schmucker was, because of declining health and certain disagreements perhaps with his brethren, an absentee from all Synodical meetings". But in the 1835 Convention, his son George Schmucker, was examined for licensure and given his license to preach. And after that, for several years, hard times fell on the church and Conventions did not assemble. When finally

a session was called by the President in 1838, only four ministers and two laymen answered the call. Neither J. Nicholas nor his son were among them. Nor were they present at the next meeting held in Roanoke in May 1839, when the Virginia Synod adopted a paper prepared by Rev. Eichelberger (re-joined in 1838) which set forth that "the late modifications of the Constitution of the General Synod of the Lutheran Church had made it, what it should be, strictly and exclusively an advisory body, consulting alone the fraternal unity and prosperity of the Church without the right of legislation over or for it." It was therefore resolved to adopt the Constitution of the General Synod and appoint delegates to attend the next session of that body. Here is the real reason why Rev. J. N. Schmucker and his son George became inactive in the Virginia Synod. Being out of sympathy with the liberal turn of that body, there was nothing left for them to do; and though the name of the father continued on the rolls until his retirement in 1847, his son George from that time forth considered himself not a member. And when in 1838 the brethren voted to censure him for his non-attendance at Synod, he resented the move denying them the right to censure one who was not a member. Accordingly, the President, Rev. J. B. Davis reported to the 1839 Convention: "As early after my return (from Synod), I, in a respectful manner informed Rev. George Schmucker of the action of Synod in relation to him; and in a very short time received a letter from him containing a very angry insinuation against the character of the members of this Synod in connection with a positive denial that he was a member of this Synod."

From 1833 on, Rev. J. N. Schmucker took little active part in any Synodical organization but occupied himself exclusively with the care and cultivation of his large parish. His preaching and almost all of his pastoral work was done in the German tongue. In the meanwhile English was rapidly taking the precedence as the medium of conversation among the younger members of his parish. The pastors of the Virginia Synod noticed this trend and without the consent of the resident pastor or the people, dispatched Rev. J. F. Campbell to Woodstock to serve the English speaking constituents of the large parish. Quite naturally there was resentment of this move both on the part of Rev. John Nicholas and his people; but Brother Campbell remained to continue his ministry.

This strange relationship existed only for a little over a year until 1847, when Rev. John Nicholas approaching his allotted three score and ten, declining in health and strength, and now a lonely widower with grown children decided to lay down his active labors in the Lord, retired and went to spend his last days in the home of his son George across the mountains in Pendleton

County. Here, after a few years of quiet retirement, he entered into life on the ninth day of February, 1854. He was married to Catherine Heller on August 5, 1800, and this couple lived happily together until her death on October 29, 1846. To them were born these children: Jacob, born March 14, 1802, followed farming, lived and died near Saumsville, Va., on August 7, 1822, married to Mary Hammon, the ceremony being performed by Dr. S. S. Schmucker. 2) Samuel, born May 15, 1805, married Rebecca Druck on March 12, 1827, died January 5, 1834. 3) George, born February 16, 1807, married on Mar. 11, 1839 to Sarah Hahn, the ceremony being performed by his father. 4) Sarah born April 17, 1809, died September 5, 1831. 5) Philip, born May 23, 1811, a merchant, married Margaret Patterson on December 7, 1835, the ceremony having been performed by his brother George, lived and died at Fisherville, Va. 6) Joseph, born August 29, 1813, died Feb. 5, 1814. 7) Rebecca, born March 18, 1815, married George Good, died in Randolph County, W. Va.

CHAPTER XII.

The youngest son of John Christoph Schmucker was the third of his sons who entered the Gospel ministry. Just when he was born, the author does not know though of course it was after 1787, since he was born near Woodstock whence the family moved in that year. No doubt his natal year fell somewhere in the early nineties. As vague as the author is concerning this man's birth, much more indefinite is he forced to be concerning his early life and education. Undoubtedly he spent his youth on the home farm near Woodstock, availing himself of the common educational facilities of that day and place until he received his call as a worker in the Lord's vineyard. There is no account as to where he received his theological training, but it is safe to assume that he received the greater part of it from one or both of his older "reverend" brothers.

In the year 1815, we find John Peter a member of the Virginia Conference and present at the meeting held that year on March 19 and 20, in Solomon's Church near Forestville, Va. At this time young Schmucker was Pastor at Solomon's, and at the meeting was elected Secretary of the Conference. Paul Henkel was President. At this meeting, upon the request of Andrew Henkel, it was decided to send Paul Henkel or J. P. Schmucker to Mason County to administer communion. So at the time already, J. P. Schmucker was not a mere candidate, but an ordained preacher entitled to administer the Holy Sacrament. The next mention we have of this man is in

1817, when the Virginia Conference met that year in Madison County, on September 14, 15 and 16, he was listed among those present together with Riemenschneider of Augusta Co., Meyerhoeffer of Madison Co., Reck and J. N. Schmucker. At this meeting, it was decided by vote that Jacob Crigler, a student of theology under Peter Schmucker "be permitted to hold exhortations in his teacher's congregations, and under his supervision to visit the South Branch congregations and edify them with exhortations". This is all the mention we have of John Peter in minutes of Synodical Conventions held in the Valley of Virginia.

It is known that the following are among the congregations which he served while here: Solomon's at Forestville, from 1814 to 1820; Mt. Calvary at Stoney Man, from 1817 to 1820; also St. Paul's on the Shenandoah-Luray Road, four miles north of Shenandoah, long known as Monger's Church (1818-1821). From 1817 to 1819 he also served St. Matthew's or Davidsburg Church at New Market, where he was succeeded in 1820 by his nephew Samuel Simon Schmucker. Zion's Church, five miles west of Edinburgh, and Phaniel at Bergton in Brock's Gap, are also known to have been served at one time by J. P. Schmucker.

Apparently in 1822, he migrated to Ohio, for after 1821 he is no longer mentioned as present anywhere in Virginia and in 1822 we find him recorded present and a member of the Evangelical Lutheran Joint Synod of Ohio and other States which met that year at Greensburg, O. The minutes of this Synod for 1822 read that after considering the articles upon which the newly formed General Synod stood, the body elected J. P. Schmucker and Steck, Jr. to attend the next meeting of General Synod and "there confer with the brethren in love". The minutes for the 1823 Convention of the Joint Synod, held in Circleville, Ohio read, however, that action was taken to recall this committee and to rescind its former motion. Evidently J. P. Schmucker was not present, for it is added that he was notified of this action. Nevertheless, it remains that Schmucker was a member of the Joint Synod during these early years, though for how long, remains a question for at some later period he deserted the Lutheran ranks and went over to the German Methodist Church. There in Ohio he became a pioneer for that denomination, and his name is perpetuated and honored in the histories of that body.

To account for his change of heart, there have been two traditions handed down in the family. One tradition states that being of a sentimental and sensational type he found the Lutheran Church to be unbearably tame and prosaic, and so went to a Church better suited to his disposition. Another

related to my father by his mother says that while yet young he found himself to be a rival of another young Lutheran Minister for the hand of a certain young lady. The other was the successful suitor, and this so upset young Peter that he vowed never more to preach in a Lutheran pulpit. Regarding this last tradition, however, some things need be said, for the Court records for the County of Shenandoah reveal that John Peter Schmucker was, on November 18, 1816, united in marriage to Rebecca Roach, his brother Nicholas officiating. Unless therefore, his wife died either before or soon after his arrival in Ohio, and he carried on this other unsuccessful courtship as a young widower, we would have to put him down as a philanderer, which he wasn't. So we prefer the first of these two traditions to explain his desertion of Lutheranism, as the one coming nearer the truth. Though we have no record of when this man was born, we do know that he died in the year 1860 after a long and useful life. Some of his descendents still live in Newark and in other places in Ohio.

CHAPTER XIII.

The foregoing completes the description of the lives of the first generation of the Schmucker family in America to devote themselves to the Lutheran Ministry. Three Lutheran pastors in the first generation; the second contributed two others, the older and more famous being Rev. Samuel Simon Schmucker, D. D. This man was born to Dr. John George Schmucker by his first marriage, that to Elizabeth Gross at Hagerstown, Md., February 28, 1799. His youth was spent much as that of other boys of his time. He availed himself of what grammar school education there was to be had, and having moved with his father to York when ten or eleven years of age, not long afterward entered old York Academy to become the pupil of a certain Mr. Beatie. At a very early age he matriculated in the University of Pennsylvania. In 1814 he entered the Freshman class and remained in school to the end of his Sophomore year, when he returned to York and on August 5, 1816 took charge of the Classical Department of York Academy. In the meantime he had already begun his theological studies, first in Philadelphia while attending the University, under the venerable teacher of his father Dr. Helmuth, then at York under his own father. So, by the time he entered Princeton Seminary in the nineteenth year of his life, he had already gained a considerable back-ground of theological knowledge and training. On August 22, 1818 he entered Princeton Seminary, there to become the pupil of the eminent Professors Archibald Alexander and Samuel Miller.

Upon the completion of his course of study at Princeton in March 1820, he returned to York; and on June 2, was licensed to preach by the Ministerium

then in session at Lancaster. There was, however, no call available to him immediately. Dr. Diehl relates: "There were few, if any, vacant pulpits. Pastors were usually settled for life. Pastoral districts were large and rarely divided. Mission churches were not organized. Few changes occurred. It was only when a pastor died or became disabled by infirmities or old age, that a vacancy would occur in the Lutheran pulpit. There were but few exceptions to this general state of things".

However, in the latter part of the year 1820, he received and accepted a call to become Pastor to four congregations in and around New Market, Va. they being formerly a part of the large charge of his uncle John Nicholas. The particular congregations were: Armentrout's, Solomon's, St. Matthew's at New Market, and Mt. Pleasant. The last of these had formerly been an Episcopal Church. Upon receipt of this call, Samuel Simon started on a tour in the direction of Woodstock. In his diary for Tuesday, September 6, he recorded: "During the time that I was there, i. e. in Frederick, I was rather dejected. The brethren Reck and Krauth had given me so dark a picture of the manners of the Woodstockers that I thought no faithful minister could, with any comfort, reside there; and this was resting on my mind. I was, indeed, more melancholy than a Christian ought to be. But when I rode off with Uncle Jacob, the case was changed. He is the least mental of the Schmuckers, very rustic and uninformed. His observations were so local and possessed withal something of a native peculiarity that they rendered it not a little difficult for me to maintain my gravity. He kept me in very frequent inward laughter. But on the morning previous to my departure from Frederick, I was enabled to cast my cares upon the Lord and look to Him for guidance. Blessed religion which can dispel the gloomy cares of this life, and enable us to believe, though we see not".

On the following 18 day of September, he arrived at the home of his uncle, Rev. J. N. Schmucker in Woodstock. The next day he wrote: "Yesterday came here to Uncle Nicholas and was kindly received. Spent the afternoon and this whole day conversing with him on different points. He is a man of good talents and respectable information. He is very kind. We have talked over all the circumstances of the town and of New Market. Henkel and sons persecute instinctively everything that bears the name of Schmucker. Nicholas is a true Christian. I gave him some general views, or rather abstract views of my matrimonial intentions and he approves them. His wife is a very sensible, goodnatured pious woman. Became pious, he told me, within the last two years".

CHAPTER XIV.

Young Samuel did not, however, immediately enter upon his pastoral duties in the Valley of Virginia. From Woodstock he returned to his home in York, from thence to Philadelphia, and on to Baltimore, then back to Winchester and down the Valley to New Market, where he at last assumed his duties around the first of the year 1821. Once settled there, he was not slow in establishing a reputation for himself in that vicinity. An enthusiastic biographer said of him "When young Schmucker came it was like fresh viands after a dreary winter of stale provisions.

His diary for Thursday, December 22, 1820 reveals this: "On my arrival I was informed of the various and unpleasant incidents which occurred during my absence. That Peter Schmucker wished to come back (Peter Schmucker had gone to Ohio) and had written, informing the people of this, and telling them (which is not true) that he thought I would not come. Meyerhoeffer also offered in case I refused, and scolded the people for not giving him the first opportunity". It seems from this that pastorates were at a premium and that the older men were not anxious to give our young aspirant his chance; but not so with his Uncle Nicholas at Woodstock. Of him Samuel Simon wrote: "He is very willing that I should settle here." Also the vestries of the congregations wrote to Peter Schmucker in Ohio, informing him of his nephew's arrival adding that he need not come now, "and hoping he would spend his time agreeably there".

On the field, Schmucker attacked his preaching and pastoral obligations with much zeal. He visited and comforted the sick and troubled, and gave consolation to the bereaved. It was said that he rarely engaged in conversation with a parishioner without giving the conversation a religious turn. But though faithful as a pastor, his greatest success came by his preaching. A few days after his arrival in his new field he was invited to participate in the funeral services of a certain prominent man in that locality. He carefully prepared a sermon on Rev. 14:13, "Blessed are the dead which die in the Lord" An old illiterate Baptist preacher preceded him in the pulpit, and as it happened he had chosen the same text. This old gentleman, however, badly bungled the beautiful words of Scripture, so badly mutilating both theme and parts that the young preacher took complete confidence of himself by the time the harangue was finished. At the end of his talk the old gentleman announced that there was a young man present who would add a few thoughts appropriate to the occasion. Samuel Simon arose and in opening said that the former speaker, probably due to lack of time, had left some points in the text un-

touched. He then continued and preached his whole sermon with such effect that his reputation was established forever with those who heard him. His labors of four years here in his first and only pastorate were likewise fruitful. Someone who knew said that when Rev. Schmucker began his ministry in New Market, not one in four families there had a Lutheran member in it. When he left, four years later, not one in four was without a member of his church.

Though successful as a pastor, young Schmucker from the first experienced a distinct tendency to devote his abilities in another sphere of service in the Lord's vineyard—that of the impartation of theological training and knowledge. To this urge he more and more gave way. On December 8, 1824, he wrote in his diary: "Yesterday I received a letter from one of the principal members of the English Lutheran Church in Philadelphia, stating that English preaching was to be introduced shortly in St. Michael's and Zion's Churches and informed me that their members desired me for their minister. When I was at Baltimore, I was also requested by one of the managers of the English Lutheran Church, then to say definitely, whether they could expect to obtain my services if they should elect me. But the Lord knows, I have no desire of being in any of these great places but would rather live in the country and have leisure to educate young men for the holy ministry. O Lord, teach me thy will, and let me be guided by plain intimations of thy providence. O Lord, I would acknowledge thee in all my ways, and pray, that according to thy Word thou wouldst direct my path. Not my will, O Lord, but thine be done".

CHAPTER XV.

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The thing dearest to young Schmucker's heart was the establishment of an institution of theological training for the whole American Lutheran Church. In his own words, he labored that the Lutheran Church might emerge "from her former lifeless and distracted condition". He found hope of the realization of this wish upon the formation of the General Synod, in which he took an active although unofficial part. The cause of the General Synod, as a result, was dear to his heart. So when the Ministerium of Pennsylvania withdrew from that body and the end seemed near, young Samuel labored diligently and succeeded in 1823, in persuading the discouraged Synods to again send delegates to the general body. At this particularly trying period in the history of the then infant General Synod, it was S. S. Schmucker who is to be given the credit for saving it from almost certain death. Having succeeded so far towards his great aim, he continued to remind that body of the fact that it had in its initial meeting of 1820 appointed a committee to ascertain the advisability of establishing a theological seminary.

In the meantime, on his own responsibility, he had opened a pro-seminary in his parsonage at New Market. In his words recorded in his diary: "Tuesday, December 9, 1823. This day in reliance on the gracious aid of my heavenly Father, I commenced a course of theological instruction after having matriculated the following young men as students: John G. Morris of York, Pennsylvania; John Reck of Winchester, Virginia; Philip Clime of Woodstock, Va. and George Schmucker, son of my uncle Nicholas Schmucker". This proved to be the humble beginning of Gettysburg Seminary, for in 1825 the General Synod adopted a plan presented by the Maryland and Virginia Synod to establish a seminary". They appointed a time for opening of the seminary, elected Dr. Schmucker the professor, chose a Board of Directors, opened a book of subscriptions to the cause, selected agents to canvass the Church in this country, and appointed Dr. Benjamin Kurtz to go to Europe to secure books for the library and funds for the endowment." *Dr. Wentz.*

Late in 1825 the new Professor moved to Gettysburg, Pa. and with him went most of his students. In 1826 courses were begun with seven students in all. Lectures were given in the old Academy building until a new one was built. Of him at that time it has been said: "Even at that early period he displayed an extent of reading and profundity of research that utterly astonished the raw youngsters, and would have called out the admiration of more intelligent men." *Dr. Morris.* It is not too much to say that in this his greatest constructive work, *i. e.* the establishment of an official seminary at this vital period, he contributed very much to the future life and well-being of the Lutheran Church in America. For thirty-eight years (1826-1864) Dr. Schmucker was head of the Gettysburg Seminary, during which time he instructed above five hundred men for the Lutheran ministry.

CHAPTER XVI.

It is an acknowledged fact that in his early years S. S. Schmucker contributed much toward the welfare of the Lutheran Church. Through his energetic labors he soon proved to be an almost indispensable force in the establishment and maintenance of sound and conservative Lutheranism. He was richly endowed with natural ability, acknowledged to have been beyond doubt the best educated young man in the American Lutheran Church. Already in 1820 while yet a student at Princeton, he wrote to his father that upon visiting his friend F. C. Schaeffer, the two had resolved "to labor that the Augsburg Confession should again be brought up out of the dust and everyone must subscribe

to the twenty-one articles and declare before God, by his subscription, that it corresponds with the Bible not quatenus but quia; and we promised to do everything possible to promote learning among us."

It was Schmucker who wrote the constitution for the new seminary in which was contained this statement: "In this Seminary shall be taught in the German and English languages, the fundamental doctrines of the sacred Scriptures as contained in the Augsburg Confession." Furthermore, Schmucker's oath of inauguration as Professor and which he willingly and reverently uttered, was as follows: "I solemnly declare in the presence of God and of the Directors of this Seminary, that I do ex animo believe the Scriptures of the Old and New Testament to be the inspired Word of God, and the only perfect rule of faith and practice. I believe the Augsburg Confession, and the Catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the Word of God. I declare that I approve of the general principles of church government, adopted by the Lutheran church in this country, and believe them to be consistent with the Word of God. And I do solemnly promise not to teach anything either directly or by insinuation, which shall appear to contradict or to be in any degree more or less remote, inconsistent with the doctrines or principles avowed in this declaration. On the contrary, I promise by the aid of God to vindicate and inculcate these doctrines and principles in opposition to the views of Atheists, Deists, Jews, Socinians, Unitarians, Universalists, and all other errorists while I remain Professor of this Seminary." These and other proof show in the words of Dr. Wentz, that "in his confessional position at that time he was more positively Lutheran than most of his contemporaries."

From 1820 to 1870 he attended every meeting of the General Synod and during most of that time he was its leader. In 1828 he was elected President of the General Synod and held this position until 1845—a period of seventeen years. "Like Atlas, he seemed for a time to carry the whole Lutheran Church on his shoulders. Nothing could be done without him; he made his labors a necessity in the Church." *Morris*. He was full of energy and untiring in his labors. He was methodical and accurate in his habits and studies. "His lectures in the Seminary and the sermons he preached at the meetings of Synods were models of neatness and accuracy. Everything was in place—nothing wanting, nothing redundant." *Morris*. As far as his personal life was concerned he was far beyond rebuke or criticism. He practiced what he preached and maintained good morals and Christian living during his whole lifetime. So we see what promise this man held out to the Lutheran Church at one time. It is safe to say that few other men at any time ever were so uni-

versally influential among Lutherans. Dr. Wentz classes him with Muehlenberg, Krauth and Walther, as one of the four most outstanding men in all American Lutheran Church history.

CHAPTER XVII.

Now we come to consider the last half of S. S. Schmucker's life, wherein he in great measure counteracted the good effect of his earlier years. At the outset of his career he was definitely on the conservative side of the doctrinal stand of the Lutheran Church in America; but as time went on, instead of keeping pace with the advance of the Church more and more towards conservative Lutheranism, he grew more liberal in his doctrinal views until towards the end of his life he found himself on the extremely liberal side of the Church. Some historians attribute this strange departure in part to the "Pietistic strain" conveyed to him by his father. Others blame the influence of the venerable Helmuth, who was supposed to have had a distinct aversion to sharp theological distinctions. Many more think that his early years at Princeton, where he also received his degree of A. M. and D. D., influenced him along puritanical lines "developing in him a spirit of dangerous compromise." Whatever the reason, the fact remains that Samuel Simon Schmucker did not end his career with the conservative Lutheran views that he cherished at the start.

He became an earnest advocate of what he pleased to term "New Measures." He was a staunch defender of distinctive "American Lutheranism." "He came to believe in pulpit and altar fellowship, denied the doctrine of Baptismal regeneration and rejected the doctrine of the True Presence in the Lord's Supper. In 1838 he issued an appeal, first published in Andover and then re-published in London, to the American Protestant Churches calling for a permanent union of all Protestant Churches on the Apostolic basis "in order to the better combat infidelity and Romanism."

This appeal was one of the primary forces in the organization of the World Evangelical Alliance, in London in 1846. Dr. King, in opening that convention, said: "To Dr. Schmucker belongs much of the credit for originating and promoting this great movement." In 1846 Dr. Schmucker published a circular letter and sent it to Germany in which he denied the True Presence in the Lord's Supper and indicated points of similarity between the Prussian Union and the General Synod of America. This set the conservative element of the Lutheran Church against him.

Yet nine years later, in 1855, he with Sprecher and Benjamin Kurtz, anonymously issued what was popularly called "The Definite Platform." The

official title of this treatise was "The American Recension of the Augsburg Confession." Although no name was signed, Dr. Schmucker made no secret of the fact that he was its chief author. This paper is a radical departure from conservative Lutheranism. In it the authors charge the Augsburg Confession with five errors:

1. Approval of the Roman mass.
2. Maintenance of private confession and absolution.
3. Denial of the divine obligation of the Sabbath.
4. Admits of Baptismal regeneration.
5. Teaches the real presence of the body and blood of Christ in the Lord's Supper.

This was the climax of S. S. Schmucker's strange departure from conservative Lutheranism. Needless to say he did not find very congenial company among the Henkels of the Tennessee Synod, and the Krauths and Schaeffers of the Pennsylvania Ministerium. Even his distinguished son, Dr. Beale M. Schmucker, here refused to follow his father in his views.

The controversy which ensued was so bitter that congregations and even families were pitched against each other in deadly conflict. The mother of the author's father, at that time a young woman, was engaged to marry a young Lutheran minister who had been carried away by "New Measures." Her father, being of good old Lutheran convictions, made it plain that either the young man would return to confessional Lutheranism or else the engagement would be broken. The young minister, however, retained his views and the engagement was permanently broken.

CHAPTER XVIII.

In February of 1864, Dr. Schmucker made public his intention of resigning his professorship, at which time he stated his reasons to the Board as being chiefly the increasing infirmities of age and a desire to devote the remaining years of his life more particularly to literary labors for the cause of God and of religion. He had always been active along this line also, having published in his life-time forty-two distinct publications. Only one will be mentioned here—his psychology called "*Schmucker's Mental Philosophy*," which was a masterpiece on that subject considering the times and the materials at hand. In August of that same year he read a paper to the Board in which he said among other things: "The Constitution of the Seminary which was adopted at the commencement of the Institution, has continued to direct all its operations till this day. All its provisions have been carefully attended to. Its doctrinal

tests have been statedly repeated before the Board by all the Professors, and I am happy here to record the declaration that I approve of them all at present as when I framed and first took them."

The Board accepted with confessed reluctance and with appropriate resolutions Dr. Schmucker's resignation, making him by resolution "Professor Emeritus" which honor he retained to his death. This latter event occurred suddenly on July 26, 1873, the immediate cause being a convulsion of the heart. Among his last words were: "I have lived, and am dying, in the faith of Jesus." At the funeral service, held in Christ Church and attended by a large concourse of people, Rev. Dr. Hay, among others, gave utterance to the following tribute and prophecy: "When these days of mourning, of personal grief and sorrow, shall have passed away, and we come to consider calmly the true character of the departed, and the influence of his life's labors upon the development of our Church in this country, we are much mistaken if he does not then rank second only to Muhlenberg, the Patriarch of American Lutheranism, as instrumental in giving tone and character to our church life and in winning for our beloved Lutheran Zion a place of honorable distinction in the advancing hosts of Israel in this western world."

Dr. S. S. Schmucker was married three times in his life-time. He first married Miss Eleanora Geiger of Hagerstown, on February 28, 1821. At this time, the reader will remember, Dr. Schmucker was occupying his first and only Pastorate in New Market. This marriage was very happy, but sadly, very short; his wife being called Home on August 15, 1823. By her he became the father of a son. On October 12, 1825 he married Miss Mary Catherine Steenberg, who was a member of a very prominent family in the Shenandoah Valley and County. By his second wife he became parent to twelve other children. Thus he was the father of thirteen children in all. His second wife was separated from him by death on February 11, 1848. His third marriage was to Miss Esther M. Wagner of Germantown, Pa. on April 28, 1849, who survived him.

The names of his children, together with the date of their births and in cases where he survived them, the record of their deaths, are given below as he recorded them in his family Bible. Samuel Mosheim, born January 12, 1823, died in Philadelphia in 1863; Caroline Elizabeth, born August 20, 1826; Beale Melanchthon, born August 26, 1827; Mary Catherine, born July 4, 1829; died August 14, 1830; Eleanora Susan, born February 10, 1831; Virginia King, born in 1832; Mariah Josephine, born October 22, 1833; George William Spener, born July 16, 1836; Mary Steenberg, born November 14, 1838, died

March 13, 1839; Catherine Williamson, born December 26, 1839; Alice, born March 3, 1842; Samuel Davis, born February 26, 1844; Charles Gustavus Adolphus, born February 9, 1846, died March 28, 1862.

"It is somewhat singular," wrote Judge Samuel D. Schmucker, "that every one of my father's children who grew to manhood or womanhood became a clergyman, or a lawyer, or the wife of a clergyman or lawyer. Three or four of my father's sisters married clergymen and one married a lawyer." The three sons of Dr. S. S. Schmucker who became pastors in the Lutheran Church are: Rev. Samuel Mosheim Schmucker; Rev. Dr. Beale M. Schmucker; and Rev. George W. S. Schmucker.

CHAPTER XIX.

The other of the second generation of Schmuckers to devote their lives to the Lutheran ministry in America was Rev. George Schmucker, first cousin of Rev. Dr. S. S. Schmucker and son of Rev. John Nicholas. He was born near Woodstock, Va. on the 16th day of February, 1807 and even in his early youth was pious and consecrated. Very early in his life he became desirous of entering the sacred calling of his father. Strange to say, his father for some unknown reason, opposed this noble ambition of his son; but even this opposition did not smother the desire in the youth's heart nor prevent him from fulfilling it.

So after having received a fairly good common school education, in 1823, he repaired to New Market, Va. in order there to attend the school newly organized by his cousin, Rev. S. S. Schmucker. So he became one of the very first pupils of his distinguished cousin and there he studied until the school and its professor moved to Gettysburg in the fall of 1825. Why he did not continue his schooling in Gettysburg immediately is not known. Perhaps he was too young, or more than likely lack of available funds was the cause. There is some reason to believe that his father's and his own aversion to the General Synod also had something to do with it. If this latter was the case, then the desire to fit himself for the Lutheran ministry eventually overcame his scruples, for seven years later he did go to Gettysburg to study, graduating from the Seminary in 1834. On the following October 14, he was licensed to preach in the Synod of Virginia. After four years of practical experience in preaching and pastoral work in his father's large parish, he was ordained in Zion's Lutheran Church in Shenandoah County on December 3, 1838. Those who officiated at the solemn rite were Reverend John Nicholas Schmucker, Reverend Ambrose Henkel, and Reverend Jacob Killian. The papers of licensure

and ordination of Rev. George Schmucker are in the possession of the writer and are treasured very highly. These papers reveal that while George Schmucker was licensed by the Virginia Synod, his ordination was authorized by the Tennessee Synod. This change of Synods was very likely because of Rev. George Schmucker's desire to escape the influence of his cousin's "New Measures" which had taken their toll in the Virginia Synod already at this time.

For a number of years, the subject of this sketch assisted his father in serving the congregations composing the latter's parish. Just how many congregations he served during this period is not known, but the minutes of Synod and other sources reveal that he served Zion Church, five miles west of Edinburg, Va. beginning in 1838, also St. Jacob's sometimes called Jacob's Church near Conicsville, Va. from the same year to his removal farther west in 1841. Another preaching point of George Schmucker during these early years was at Phaniel's Church in Brock's Gap, (now called Bergton, Va.) The minutes of the Pennsylvania Ministerium show that John Foltz of Rockingham County, Va. was in 1796 licensed to serve four preaching points, one of which was Brock's Gap. There is frequent mention of Brock's Gap in the minutes of early conferences and synods. At the special Virginia Conference of 1817, John Nicholas Schmucker was requested to visit Brock's Gap and preach. Peter Schmucker, as well as his nephew George are also known to have preached there. The written records begin with Socrates Henkel on July 9, 1849. A log church was built and dedicated on July 13, 1851, which was replaced by a new spacious building in 1888. At the formation of the Concordia Synod, the congregation at Phaniel's became a member and when that Synod was absorbed by the Joint Synod of Ohio, the congregation went with it. It remained a member of the old Joint Synod, and is now a part of the American Lutheran Church. In addition to serving the above congregations, Rev. George Schmucker is also known to have made missionary trips into Pendleton County, W. Va. as early as in May, 1837. Another trip was made there in April of the year 1838, when he baptized a number of children. Certainly in these early years of his ministry, George Schmucker found ample opportunity to exercise his gifts and energy for in the very year of his licensure, 1834, the minutes of the Virginia Synod state that there were about thirty-five vacant congregations needing attention.

CHAPTER XX.

In the year 1841, Rev. J. N. Schmucker made a missionary tour to some of these vacant congregations, scattered through Pendleton, Hardy and Randolph Counties, Virginia, now West Virginia, and Highland County, Va. He found that the congregations in these counties were in destitute condition, for they had not been served by a regular pastor for some years. On returning from his tour, John Nicholas urged his son George to take up these destitute congregations as his charge, removing into their midst and supplying them with the precious Gospel. In that same year the son, now married and the father of one child, moved to his new charge, contracting to purchase with the help of his father, a home and farm near Upper Tract, Pendleton County, where he settled.

The organization of the congregations in this new parish of George Schmucker dates back to a very early period. The first settlements in this territory of which there is a record were made in 1734 or 1735, though some years previous to settlement John Van Meter, a Dutchman from New York, discovered the Valley of the Wappatomaka or South Branch of the Potomac. According to historians the first settlers were chiefly Lutherans, Menonites and Calvinists with a few Dunkards. Their nationality was chiefly German with a few Scotch-Irish interspersed, and their settlements were made for the most part previous to those on the lowlands east of the Blue Ridge. There are two reasons why this was the case. First, the Germans sought the highlands because the flats were marshy and had to be drained at a cost which was prohibitive to their limited means. Second, the valley lands were bought up by English capital and divided into large manors to be sold to slave-holders. Thus these congregations were organized prior to the congregations farther east.

The first reference to missionary work done by any denomination in this country is found in a biography of two Moravian missionaries, Leonard Schnell and Vitus Handrup, where it is recorded that these two good men travelled and preached the Gospel in this section in the year of 1747. John Schwarbach, a teacher who had lived near York, Pa. migrated into Virginia about 1763, and became pastor of Hebron Lutheran Church near Capon Bridge. "Mr. Schwarbach extended his missionary journeys fifty, sixty, seventy, and even a hundred miles from home. He went to Strasburg, Winchester and west from Winchester into the valleys of Hampshire County. Journeying up this extended valley (the South Branch) he came to the homes of Jacob Henkel, Balthaser Nagley, the Dieters, Justice Henkel and no doubt many more. On these missionary trips he was entertained in the home of Jacob Henkel and no doubt in

the home of Justus Henkel and others likewise, but it happens we have a record of it only in the home of Jacob Henkel. Jacob and his father Justus loved their Bible and their books of sermons, and when the pastor came the conversation would gradually turn to spiritual things. And the children would sit and listen. The missionary gathered the people and their neighbors together into groups for preaching services, and then would sing under the leadership of the pastor and he would pray and preach. He organized a congregation there and built a church for them, for there was a church there even after the War that the people called the 'Henkel's Church.' Paul Henkel tells us how he listened to the visiting pastor as he carried on the conversation with his father Jacob and he learned to listen to the public sermons, attended catechetical instructions, and in the year 1768, Paul Henkel was confirmed by Pastor Schwarbach." *History of the Lutheran Church in Virginia and East Tennessee.*

CHAPTER XXI.

After Schwarbach, other visiting pastors, located chiefly in the Valley of the Shenandoah, made missionary tours through this territory; among them was known to be Rev. Peter Muhlenberg and since he resigned his pastorate in the early part of 1776 to become Colonel in the Continental Army, his visits here must have been previous to that time. Here in this parish, no doubt in his home congregation on North Fork, Paul Henkel preached his very first sermon in the year 1781, using as his text Phil. 2:5. Rev. Paul Henkel, many times after that, preached in almost all of these churches; but the earliest known resident pastor seems to have been a certain Peter Mischler, who died near Brandywine (W. Va.) on June 23, 1812 and is buried in the cemetery adjoining old Propst's Church on the South Fork.

For the facts concerning the life of this pioneer preacher, the writer is indebted to Rev. George Wm. Strobel who has done a fine piece of work unearthing many long forgotten incidents in this and other of our pioneer's lives. He was born in about the year 1732 in Germany, at Gersweiler in Saarbrück. His father was a Roman Catholic and his mother a Lutheran. When about 29 years old, he came to America, arriving in Philadelphia on October 21, 1761. Formerly a tailor, he studied for the ministry under Pastor Schertel and was ordained by Rev. Schumacker in the Blue Mountains. He applied to the Ministerium of Pennsylvania on June 26, 1769 for reception into that body; but since there was some opposition to his reception, the decision was deferred for one year and he was told to stay away from places with a resident pastor.

"This latter advice he may have taken quite literally in coming on down into Virginia, away from the beaten path, here to find the Propst Church as a free church without a pastor." *Strobel*. At any rate here he settled, and preached for the remainder of his life. He was married and raised a large family, and his numerous descendents still live in that territory, under the more American name of Mitchell. It is said that his thatch-roofed cabin, which was located in the great bend of the South Fork about one-half mile up the river from Propst Church, once caught fire and burned to the ground, snuffing out the lives of two of his children. This calamity is thought to have driven him to drinking hard liquor, for one of the most persistent traditions concerning him is that he had a decided weakness for imbibing too freely of the good mountain whiskey, and his weakness often brought him into ludicrous and scandalous positions. This is about all that tradition knows of Pastor Mischler, a very good proof of the saying that a man's misdeeds will travel farther than his good deeds. Judging from his sermons, this man must have been a man of considerable erudition. The writer's father once examined a number, and he has said that the introductions, headings and conclusions were all written in Latin. The body of the sermons is written in a very classic German in neat German script; the quotations from the Old Testament are in Hebrew and those of the New in Greek. The writer has examined his hymn-book and catechism, which are now in possession of Dr. A. E. Krause. On the fly leaf, one reads: "Peter Mischler, Pendleton County" and the catechism is filled with proof passages, written in his own hand.

Peter Mischler's direct successor as Pastor to these congregations was the Reverend George Henry Riemenschneider, who came in about 1812 or later and remained there for almost twenty years. He was licensed in 1808 by the Ministerium of Pennsylvania and in 1809 he was commissioned to make a missionary tour in Rockingham County, Rev. John N. Schmucker was to give notices of his coming. In 1810 he is listed in the minutes of the Ministerium as having five congregations in Rockingham and his license to preach is renewed. He was ordained in 1815. Formerly a member of the Pennsylvania Ministerium, he later joined the Synod of Virginia and Maryland and in about 1824 united with Tennessee. It was this man who was selected to preach the sermon at the funeral of Paul Henkel, perhaps for one reason that he had a strong clear voice. Tradition has it that he thundered so loud and so long in old Propst Church, that the mud plaster fell out from between the rough-hewn logs that composed its side-walls. In 1832, his name disappeared from the rolls of the Tennessee Synod Pastors. For most of the above information con-

cerning George H. Riemenschneider, the writer is again indebted to Rev. George Wm. Strobel.

For several years after Pastor Riemenschneider's time, the congregations that afterwards composed the parish of Rev. George Schmucker, were taken care of in part by the joint efforts of Pastors Henry Wetzel, Daniel and Jacob Scherer. But the field was too large and important for these men to care for in addition to their own large parishes. So it was that when J. N. Schmucker made his visitation of these congregations he found them in almost desperate straits; and it was among these people that his son George spent the remainder of his life's labors.

CHAPTER XXII.

The congregations that he served chiefly were: 1) Mt. Hope (Mallow's) at Upper Tract; 2) St. Matthew's (Spring Run) at Masonville; 3) Mt. Olive (Judy's); 4) Henkel's on the North Fork; 5) Propst's on the South Fork; 6) St. Michael's (Wilfong's) at the head-waters of the South Fork; 7) Zion of Highland County; and 8) Mt. Storm of Grant County. The distance between the extremes of these churches was more than one hundred miles over rough and mountainous country; but spending much of his time in the saddle of his faithful mare, Father Schmucker faithfully labored here more than forty years. There is much to learn yet of the early history of all these congregations, which are now in connection with the American Lutheran Church but a few facts have been brought to light through the labors chiefly of Rev. George Wm. Strobel assisted by the author. Without doubt, the history of them all goes back to before the Revolution, all having been established at about the same time.

The oldest of these churches with a record is probably old Propst's located on the South Fork, two miles above Brandywine. Just when the organization of this congregation took place is not known; but in the year 1769 Michael Propst and his wife Catherine, deeded to the trustees Henry Stone, Ludwig Wagoner, Mark Swadley, and Christian Ruleman, three and one-half acres from their 415 acre tract for the sum of "five shillings current money of Virginia," which was about 83 cents, for use of a Lutheran congregation. On this property have been erected three successive church buildings. "The first church stood where the present Propst school house now stands, about a hundred yards from the present church. The house and chimney were made of round logs, which means almost in the condition in which they were cut and brought from the woods. The chimney was daubed with clay mud to prevent

catching fire and the cracks between the logs of the house were daubed with the same material in order to keep out the cold. The benches were wooden slabs. The floor perhaps earthen. Nothing remains of the first church except the tradition that, upon the completion of the second building the first one was used for a German School." *Strobel*.

Regarding this school, Oren F. Morton in his "*History of Pendleton County*" says: "For perhaps thirty years after the settlement of Pendleton we have no positive knowledge of any school within the County. It is doubtful if there was any building used especially for a school house, though it is far less probable that there was an entire neglect of school training. Teaching in those days was considered a private and not a public matter and to a large extent, it was an adjunct to the ministerial office. We may safely conclude, therefore, that among the German settlers the ministerial head of the Propst Church gave instruction through the medium of the German tongue."

"The second church was built of hewn logs, which means that at least two sides were somewhat flattened for a closer fitting, this church stood in the corner of the present cemetery nearest the present church. The stones on which it rested can still be seen there, marking the original lines of that building. The ceiling of this second building bursted and the roof became bad, and it was decided to build a new church." The year of construction was 1887, and the work was speeded up because of a disastrous fire which burned the house of a certain Jack Hoover in Broad Run. The church was torn down, each piece numbered and given to the unfortunate man who hauled them to his place and erected them for a dwelling. He rebuilt later and the logs were used for a barn which still stands in Broad Run." *Strobel*.

In the cemetery are many age-worn stones, marking the graves of early pioneers. The dates on many of the oldest are indecipherable, but here is buried "Philip, the first child of the deeders, and the first person here buried, drowned in the deep hole in the river in front of the church. Beside Philip is the stone for his father, marked M. P. 1789; next in line is that of the mother, C. P. 1804." *Strobel*. Here also is buried the first resident pastor, Rev. Peter Mischler.

Up the South Fork to three miles above Sugar Grove, and situated almost at the head-waters of the river is old St. Michael's, perhaps better known as Wilfong's. Just when this congregation was established is not definitely known, but probably it is as old as Propst's Church farther down the river. At any rate the Wilfongs and the Pickels and the Simmons together with others, had settled that Brushy Fork territory quite as early as the Propsts farther down

the river. The year of settlement was about 1766, so it is quite likely that the organization of the church dates back to within a comparatively few years of that early date. Three church buildings, the first of round logs, the second of hewn logs, and the third a neat frame structure, have occupied the original site, deeded by the Wilfong family. The cemetery hard by is filled with ancient stones, now indecipherable, and is the object of many "hexerei" stories, among them "a grave that cannot be kept filled."

Now we come to consider what was perhaps the very oldest of all these churches which were once served by Rev. George Schmucker. This church was located on the North Fork of the Potomac, in what was known as "Germany Valley" one mile above the mouth of the Seneca. Here settled at a very early date, the Dicters and the Nagleys and the Henkels. These folks on their journey from North Carolina, brought along not only their axes, flintlocks, and grandfathers clocks, but also their big family Bibles and books of sermons and devotions, all written in German. Here came to them the Lutheran pastor Schwarbach, from the Lutheran Hebron Church in Madison County beyond the Blue Ridge, as he extended his missionary journeys up the South Branch Valley from the territory of Winchester and the Capon Bridge Church. Here was the church he built for them, called the Henkel Church," and here was confirmed by Schwarbach in the year 1768 Paul Henkel then then fourteen years of age.

"The traditional end of this church is sad. During the Civil War, the North Fork of the County was protected by Confederate Home Guards against union raiders. One of our Lutheran men, a member of the Home Guards, is not quite eloquent enough in telling what happened in that region except that some skirmishes took place. At any rate the church was burned. After the War, Pastor Schmucker continued to serve it as a mission point. With his death all trace is wiped out but the memory of this first Lutheran Church in the County; and though served by other churches, the North Fork boasts today not a Lutheran Church." *George Wm. Strobel.*

CHAPTER XXIII.

The "home church" of Pastor Schmucker was Mt. Hope called variously "Mallow's" and "Old Dutch", located about a mile from his farm near Upper Tract. This congregation likewise goes back to a very early date, though perhaps not so early as the preceding. There was without doubt an organization here previous to 1797, for in that year a certain Isaac Westfall deeded one acre

to the joint use of the Lutherans and German Reformed. There was already on this lot a newly built church. This church was the usual crudely built log one, with high "goblet pulpit" and a gallery for the slaves. When in 1888 it was replaced with a neat frame structure, the logs were carried to a nearby farm where they still stand for a barn. The written record of this church begins in the year 1814 when Rev. R. J. Miller, of the North Carolina Synod, visited all these congregations and persuaded them to unite with that body. The entry page reads as follows: "A general Church Record beginning April 9, 1814. In the year of our Lord Jesus Christ 1815 have we the undersigned, under the supervision of the first Lutheran Conference in North Carolina obligated ourselves to observe the rules and regulations of said Conference, and also stand by our Reformed Brethren and own the church in common."

It is interesting to note what those "rules and regulations" were: "The congregations of this Conference subscribe to the Bible as the Word of God, and the Twenty-one Articles of the Unaltered Augsburg Confession as a true exposition of the Word. The Lord's Supper is to be administered only to those who believe the Word and live a blameless life. None but believers and those of an humble and contrite heart can have communion with God, and spiritually enjoy what our Savior made it by saying, 'This is My body—this is My blood.' It is the duty of every preacher to instruct all children of our members, from twelve years old and upwards, in the catechism; and to confirm them or have them confirmed in their baptismal vow by authorized ministers, and admit them to the Sacrament when they are sufficiently enlightened. Only such as are baptized and (when that was done during infancy) confirmed, and have partaken of the Lord's Supper with us can be acknowledged full members of the Church. Among other duties, the elders alone or with the minister, ought to visit all such who absent themselves from public worship and communion in order to induce them, by love and kindness, not finally to apostatize and lose their reward, but to turn from back-sliding, neglects, and love to sin, to God and His flock, before it is too late. It is also the duties of elders to settle differences among our members.

"In all our official transactions, respecting souls committed to our charge, we are willingly confined and try to exercise the rule of our Savior, as laid down in Matt. 18:15-17, 'Moreover if thy brother shall trespass, etc.,' and to what Paul says, Gal. 6:6 "Let him that is taught in the Word communicate unto him that teacheth in all good things;" but if these rules are applied ineffectually, Paul says I Cor. 5:13 'But them that are without God judgeth. Therefore put away from among yourselves that wicked person.' Eph.5:5 'For

this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.' We are commanded in the name of our Lord Jesus Christ to withdraw from every brother that walketh disorderly, as Paul says II Thess. 3:6 'Now we command you, brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.'

"If all such rules as are applicable have been exercised ineffectually with a member of our Church, the Church Council, being respectable and in full communion, convene before a preparatory meeting and two-thirds of a majority there, on conviction, pronounce such incorrigible member excluded from our Church. It is recommended to the members of our Church when they intend to enter into the estate of holy matrimony, may have it done as Christians by publishing banns of matrimony and be married by the minister with due solemnity, whether on publication or by license. No kind of gambling and meetings for frolics are tolerated by our church. All amusements, such as balls and dancing (although not in themselves sinful, yet as they are leading very often to immorality and indecency, if not to illicit relations) are not to be frequented by our members. It is the duty of the elders of such congregations among which negroes are living as slaves, or free, to provide a place for them in our churches—to give them opportunities to be instructed in the Word of God by our ministers that they may be prepared and fitted for full reception into our Church, according to their situation in society. None can be continued a minister of our synod who knowingly marries in a clandestine manner, a couple, the bride whereof was kidnapped except the law of the State should compel it to be done."

With respect to this last regulation, the wording of Rev. George Schmucker's license to perform marriages is pertinent: "This shall certify to all whom it may concern that as a court held for the County of Shenandoah on Monday the 11th day of May, 1835 George Schmucker produced credentials of his being a Candidate in the Evangelical Lutheran Synod of Virginia and also of his being in regular communion with the said Church, took the oath of allegiance to this commonwealth and entered into bond as required by an act reducing into one the several acts to regulate the solemnization of marriages prohibiting such as are incestuous or otherwise unlawful, to prevent forcible and stolen

marriages and for punishment of the crime of bigamy. And that he is hereby authorized to celebrate the rites of matrimony agreeably to the forms and customs of the said church between any persons to him regularly applying therefore within this State. Given under my hand and seal the day and year above written. *George Hottel.*"

The old graveyard at Mt. Hope likewise contains many ancient graves, but the head-stones are almost all indecipherable. It is in this burial plot where rest the mortal remains of both Rev. John Nicholas Schmucker and his son George. A sketchy history of one other of these old churches which formed the pastorate of our present subject is at hand. St. Matthew's at Masonville, called Spring Run, was built in 1867; but it is the successor to the Waterfalls Church which was founded by Rev. George Schmucker in the year 1845, and the much older Brake or Mill Creek Church whose beginnings are known to antedate 1771 when the first entry was made in its old record book. Peter Mischler is mentioned as the pastor of this last mentioned church between the years 1787 and 1797. Pastors Foltz, Daniel and Jacob Sherer, and Henry Wetzel are also recorded as having labored and preached there. Mill Creek Church ceased to exist at about the time of the Civil War, but its cemetery still occupies the original site. The Waterfalls Church (sometimes called Site's Church) was closed in about the year 1885.

CHAPTER XXIV.

Here among these old congregations Father Schmucker, as he was commonly called, was permitted to do a great work. He soon gained the respect of the entire country and to this day his memory is highly revered not only by Lutherans, but by all the old residents of that country. Prior to the War between the States, he performed almost all the marriage ceremonies and buried almost all the dead in these counties. People came on foot, on horseback, and in wagons to get married. His price was one dollar if the couple came to his house, but two dollars if he had to go to theirs. If the contracting parties were short of the required cash, as was often the case, this accommodating pastor would take its equivalent in produce, such as 'snits', beans, maple sugar, cereals, or good old mountain whiskey. Upon one occasion he was summoned to solemnize a marriage scheduled to take place in a wild section of the country, commonly known as the Smoke Holes. In order to reach the place it was necessary to follow a bridle path which led over a rugged mountain. The unexpected happened and he lost his way, wandering far into the mountains till late into the night before he found the house. He found the

couple so discouraged at the tardiness of the preacher, that they had concluded to call the wedding off. The wedding supper had been eaten and the belated minister arrived just in time to prevent them from consigning the license to the flames. A little reasoning dissuaded them from the rash act and the ceremony was performed, the couple later becoming a very reputable and happy family.

Father Schmucker was favorably known far and wide. In many instances he ministered to families through three generations. People came to him for temporal as well as spiritual advice; and many times he was compelled to use severity on those who would not take good advice in any other form. On one occasion while he and his son George M. were riding on horseback on a dark rainy day through the mountains, night overtook them where the country was very sparsely settled and it was decided to stop over night with a certain member, who lived near the summit of the mountain. The story is resumed in the words of the son, who was an eye witness. "We dismounted before the house, and father left me outside to guard the horses till he would go in and apprise them of our intention. He had no sooner entered the house than I heard such an uproar that I was afraid that some person was being assaulted. My fears, however, were very soon allayed when two canines came out yelping because my father had used the toe of his boot on them. Then I heard him say: 'Smith, haven't I often told you to keep these dirty hounds out of the house? Now, go out there and stable our horses and Mrs. Smith you wash up this dirty floor for we want to stay here tonight!' Mr. Smith and his wife obediently set about their tasks to make things comfortable for their guests."

In much after this manner, Rev. George Schmucker spent forty years of his life, laboring in these mountains. God's blessing rested on his labors and many of his congregations grew to be very large for that country where the population was sparse. Wilfong's or St. Michael's Church, at one time not in sight of a solitary house during his pastorate boasted a membership of over four hundred communicants. When one visited the church—a very large roughly built structure, thus located among the mountains, he would be minded to ask "Where are the people to come from to fill this church?" But an hour before the service, one could see people coming down the mountain sides and through the ravines, on foot, on horse, and in wagons, by companies and by families, until the spacious building was filled to the doors.

This was before the Civil War which worked havoc with most of the churches, for they lay in the heart of the fighting and foraging district. Sentiment was so divided between the North and South that neighbors and members of the same church, yes and even members of the same families, were dead

set against each other. Father Schmucker was an outspoken partisan on the side of the Confederates, which got him into trouble more than once, and at one time came very near to losing him his life. He had been to Elkhorn this one night to officiate at a wedding, and on his way home was ambushed by two Home Guards. One was determined to take a pot shot at him, but the other who respected the old pastor, in spite of their political differences, would not allow his companion to take aim. Thus father Schmucker was spared a violent death. An amusing incident occurred in the writer's family. His uncle, Isaac Kile, was once suspected of being a Northern sympathizer and a squad of the neighboring Home Guard was sent out to arrest him and bring him into camp. Word travelled ahead to the hunted man, who immediately set out across the fields. The soldier in charge of the arresting squad, who was a neighbor and good friend of my uncle, sighted his quarry at some distance. He called to him, "Ike, have you any chewing tobacco?" "Yes," came the answer. "Well, then lay it on that stump and then run like the devil, for we've come to arrest you!" Instructions were followed literally, and the arrest was never made. Two of the congregations (Crabbottom and North Fork) were entirely scattered on account of this sectional feud, and one church building (North Fork) was burned by foragers. After the War however, Father Schmucker diligently gathered together again his beloved flock; and due to his untiring zeal, today thirteen congregations compose what was formerly his parish.

The War, however, was not the cause of all the dissension that arose from time to time in those congregations to make the work difficult for this godly pastor. A short time previous to 1859, a faction in Mt. Hope Church at Upper Tract took exception to something grand-father had done; and petitioned the Tennessee Synod, of which both pastor and people were at that time members, "in which they detailed their destitute and deplorable condition and prayed for ministerial services," The committee appointed to investigate the matter reported that "before taking steps to supply these brethren with ministerial services, that Synod acquaint themselves fully with the present condition of that congregation." After this was done, Synod resolved that "it deems it inexpedient to take any action now in regard to this matter." A short time later, the difficulty was settled in a Christian and satisfactory manner. Having a farm of considerable size of his own on which he hired all his work done, Father Schmucker was somewhat independent of his Churches for support and as a consequence received little or no stated remuneration for his services. Though his father preached only in the German tongue, George early in his ministry discarded that language for the English as a medium of preach-

ing the Gospel, with the result that his charges were among the first Lutheran churches in the whole country using the English language exclusively. He likewise organized Sunday Schools in all of his congregations.

CHAPTER XXV.

Regarding his synodical connections, Rev. George Schmucker, as we have already stated, was licensed to preach by the Virginia Synod but ordained a member of the Tennessee Synod. This change was made because of his aversion to the "New Measures" of his cousin. Proof of this is found in the history of the Tennessee Synod, wherein it is stated that "An interesting feature of the convention was the reception of George Schmucker upon his unqualified asseveration that he accepted 'as his confession the entire body of the Symbolical Books of the Evangelical Lutheran Church'." Such orthodoxy was then seldom found even in the Tennessee Synod. He retained his connection with the above Synod until the year 1867, when he together with Pastors H. Wetzel and J. E. Seneker and with their congregations, withdrew from the Tennessee Synod to organize the Concordia Synod of Virginia. Because it has been said time and again that this little Synod was born because of a desire on the part of its organizers to escape the rigid doctrinal position of the Henkels of Tennessee, let us note the facts in the case.

For some years previous there had been in existence a Virginia Conference of the Tennessee Synod. This Conference, in October 1865 in Rader's Church of Rockingham County, resolved to withdraw from the mother Synod to organize a new body. There was no doctrinal reason for this move, only the practical one of having a Synod closer home which the members could attend without travelling hundreds of miles on horseback and absenting themselves for weeks from their homes and work. But, not wishing to go into anything of the sort hastily, they deferred action one year. In that year some other members of the Tennessee Synod, getting word of this, circulated among various of their brethren in the Virginia Conference and dissuaded them of this proposed move. As a result, no meetings were held until May, 1868, when one was called, to which only the three above named pastors with their lay delegates came. Though only three pastors with their parish representatives were present, nothing daunted, they proceeded to organize a new Synod "which was proposed at a Special Conference at Rader's Church, Rockingham County, Va. in October 1865 but was, from various causes, deferred from time to time up to the present." The quotation is from a copy of the minutes of the Meeting of Organization of The Evangelical Lutheran Concordia Synod of Virginia.

This little Synod was thoroughly Lutheran, its confessional basis being: "The Holy Scriptures of the Old and New Testaments shall be the only rule and standard of Doctrine and Church Discipline. The collective Symbolical Books of the Evangelical Lutheran Church, to wit:—The three ecumenical Symbols, (viz: the Apostles', the Nicene, and the Athanasian Creeds), The Unaltered Augsburg Confession, The Apology to the same, The Smalcald Articles, The Larger and Smaller Catechisms of Luther, and the Formula of Concord, shall be received and acknowledged by all the Ministers of this Synod as the true and faithful expression and declaration of the doctrines of the Word of God." The first officers of this new Synod, organized in Coyner's Church, Augusta County, Va., May 23 to 26, 1868, were: President, George Schmucker; Secretary, J. E. Seneker; Treasurer, John Leonard. It met regularly thereafter, in 1870 joining the Synodical Conference; and in 1876 it severed its connection with that general body because of "Predestination," to become a part of the Joint Synod of Ohio and other States. It became first, the Concordia English District of that body and finally the Concordia Conference of the Eastern District, which place it occupies today in the American Lutheran Church.

Father Schmucker, in spite of his "New Measure" surroundings and influence, was strictly conservative in doctrine and practice. His son thought that his conservatism was due partly to the influence of his wife. Her father was a Sweitzer, raised in the Reformed Church but joined the Lutheran Church from conviction. He was one of the strictest of Lutherans. "I can remember well," says G. M. Schmucker, "when I could hear father and mother talk about the organization of the General Council and how they rejoiced that the good Lutheran element had the moral courage to break away from 'New Measures' and organize a Synod on a confessional basis. I can also remember hearing them talk about when Dr. Loy called the attention of the General Council to the celebrated Four Points. I also remember that they both expressed themselves in harmony with Dr. Loy's views. Father never practiced pulpit and altar fellowship, and was conservative in all doctrine and practice."

After the absorption of the Concordia Synod by the Ohio Synod, Father Schmucker, because of sickness and old age, was not prominent in synodical affairs though he attended conventions when he could. Because of a malignant cancer on his face, which grievously afflicted him, he was forced to give up preaching altogether a number of years before his death. In 1879 he was forced by sickness to resign all his charges. At the Ninth Concordia District held September 16 to 21, 1885, the brethren passed the following resolution:

"Inasmuch as Rev. Father Schmucker, on account of disease and age, is unable longer to meet with us in synod, therefore be it resolved that synod herewith assure him of its heartfelt sympathy in his sore afflictions, and wish him the richest blessings of God in his declining strength and years."

Finally on August 10, 1886, after years of suffering the end came peacefully and happily. When the long looked for hour had come, he called his beloved wife and children to his bedside and said: "Mother, we have lived together a long time; now we shall soon receive our crown. Christ says, My grace is sufficient for thee." His youngest son, who had then been in the ministry three years and happened to be at home on a visit when the end came, said to him: "Father, what is your hope?" He answered: "I know that My Redeemer liveth, and in my flesh shall I see God." The funeral was in charge of Rev. J. F. A. Lautenschlager and was conducted in Mt. Hope Church at Upper Tract, his remains being laid beside those of his father in the adjoining cemetery. On the following Sunday a memorial service was held in his honor, Rev. E. L. S. Tressel of Baltimore preaching the sermon.

Rev. George Schmucker was united in the bonds of matrimony by his father in Woodstock to Miss Sarah Hahn on March 11, 1839, who survived him for some years, dying on September 4, 1900. To this happy couple were born eight children: Henrietta Jane, born March 2, 1840, married Isaac Kile; Mary Elizabeth, born September 8, 1841, married to Stephen Thacker; Samuel Luther, born September 24, 1845; William Mosheim, born September 24, 1848; Martha S., born December 6, 1850; Jacob N., born December 8, 1852; Hannah Priscilla, born February 11, 1855, married to S. H. Harmon; and George Melanchthon, born August 19, 1857.

CHAPTER XXVI.

Coming to the fourth generation of Schmuckers in America, our next subject for consideration is Beale Melanchthon Schmucker son of Rev. Dr. Samuel Simon, who was the father also of two other Lutheran Pastors. Beale Schmucker was born at Gettysburg, Pa., on August 26, 1827. In a letter to Dr. H. E. Jacobs just before his death, he stated that his great grandfather was Tavener Beale and that he thought it quite probable that he was a descendant of the great Richard Travener, the translator of the Bible and of the Augsburg Confession. He had in him also the blood of the Schaeffers, Sprechers, Geissenhainers, and Sadtlers, all of whom held prominence in the Lutheran Church of America. He was raised up in a studious atmosphere, attended the prepara-

tory school of Pennsylvania College and in 1844 entered the Seminary at Gettysburg under the instruction of his father and Charles Philip Krauth.

In 1847 he was licensed to preach and was ordained at the same time. His first charge was at Martinsburg and Shepherdstown, W. Va. Here he was a successor to Rev. Charles Porterfield Krauth, and it was in those days that the life-long friendship between the two was begun. After a few years, due to throat trouble, he was forced to relinquish his parish and move back to Gettysburg to the house of his father. In 1852 he was called to Allentown, Pa. as English pastor to the large mixed German and English congregation there. This charge he served with Philip Pfatleicher as his German colleague. Here he accomplished much good, until five years later he accepted a call to Reading, Pa. He served there as Pastor to St. James' Lutheran congregation until 1881. From there he went to Pottstown to assume duties as Pastor of the Church of the Transfiguration. Here he labored with much success until his death in 1888. He received his degree of Doctor of Divinity from the University of Pennsylvania in 1870.

Beale Schmucker was rarely gifted in a literary way, especially along liturgical lines. He was well liked, free from any shadow of egotism. Of him Dr. Spaeth has said: "He was more free from ambition of literary fame than any man of his remarkable gifts we have known. He was very slow in going to press with anything he had collected or elaborated." At one time when Dr. Krauth asked him for contributions to "The Lutheran" he said: "I have a morbid, sensitive dislike of types, but I will try to overcome it."

His one great passion, next to love for souls, was good books. At one time he wrote: "How glorious a thing the gathering of books is! If I should be an applicant for admission into the asylum, I have no doubt the malady would be bibliomania. I wish our Seminary were richly endowed and they would appoint me librarian! But enough of books, blessed books, glorious old Lutheran books! Away with all your new books, your books written and printed by steam. Give me your books of the olden time, your venerable, massive tomes where that noblest of all creatures, the bookworm, has spent its centuries, your Gothic books, whose mighty ponderous piles of thought bind heaven and earth together; children who wonderously out-grew their fathers in stature and in favor with God." To this statement Spaeth adds that this wish was gratified later when he became a member of the Pennsylvania Ministerium's Book Committee; and as English Secretary of the General Council's Church Book Committee, was authorized to purchase for the use of those committees whatever he thought necessary.

His most lasting and important work was in the various committees of Synod on which he served. From 1862 to 1864 he was Secretary of the Ministerium of Pennsylvania, Secretary of the Executive Committee of Synod (1863-1888), English Secretary of the General Council's Foreign Missions Committee, Secretary of the English Church Book Committee, member of the Joint Committee on the Common Service, member of the Board of Trustees of Muhlenberg College, and a member of the committees on Congregational and Synodical Constitutions of both the Ministerium and the General Council. To all the conventions of the General Council he was elected as a delegate, except two. Of him Dr. Spaeth said: "It is not saying too much, that it will take three or four men to carry the burden which for the last quarter of a century was laid on his shoulders."

He and Dr. Krauth were appointed by the Virginia Synod as a committee to investigate the translation of the Pennsylvania Synod's liturgy of 1842. At the convention of the Virginia Synod in Charleston, S. C. in 1850, this committee recommended the adoption of this liturgy with some changes and modifications. In 1868 a Church Book, compiled principally by Beale Schmucker, was published by the Ministerium of Pennsylvania and adopted by the General Council. This is the most outstanding work of this man. Outside of this work, the *American Edition of the Hallasche Nachrichten*, which he edited with Mann and Germann, is the only one of his works to appear in print. On October 15, 1888, he laid down his many labors and fell asleep in Jesus. He attained the age of sixty-one years and two months.

Surely the labors of Dr. Beale Schmucker were manifold. "There was not a single department of the Church's work of organization, education, government, in which he did not hold a most prominent position and take a most active part." *Spaeth*. He was a human dynamo in his work for Synod. He cared nothing for fame or influence, and labored only that the cause of American Lutheranism might be organized and advanced. Again we quote Dr. Spaeth as our best authority: "Never have we seen a man go to work in a more systematic way—some would call it pedantry—to ascertain, compare and extract statements of principal authorities and original sources, necessary for the guidance of the committees." He was the shining light and the best American authority on liturgics. He possessed one of the best and most valuable liturgical libraries to be found anywhere. He had few equals in that line and there were none in either the Old World or in the New who surpassed him. He was the life-long intimate friend of Dr. Charles Porterfield Krauth; and like the latter, stood for conservative and confessional Lutheranism. Together

with Krauth his was the leading spirit in the formation of the General Council. He was in no way influenced by his father's "New Measures." The name of Dr. Beale M. Schmucker has lived and will continue to live among us for a long time. On March 6, 1860, he was married to Miss Christianna Pretz by whom he was the father of two sons.

CHAPTER XXVII.

The last man we will consider under our subject is Rev. George Melancthon Schmucker, D. D., born on August 19, 1857 to Rev. George Schmucker and his wife Sarah, nee Hahn, in a house situated in the fertile valley of the South Branch of the Potomac, high in the Shenandoah Mountains of Pendleton County, W. Va. This house was the typical one of that country. It was built of hewn logs, covered later with weather boards and containing the proverbial open fire-place which served for a kitchen range. This house was built in the days when homes were built to stand; and thus it still stands, apparently none the worse for its age and use. That those who dwell there saw more in that house than we who attempt to describe it is evident from these words taken from a sermon preached at the old home church by George Melancthon: "Let us here recall a scene which should never be erased from memory. It rises before me with heavenly beauty as I visit these surroundings where every field and nook and tree recalls familiar scenes of years gone by. Those memories shine into my soul with a radiance that they never did before. They recall what was to me the grandest home on earth. It was not a home blessed with all the elegance and luxury which earthly riches could provide. Though many times in my life, I have been entertained in the houses of the rich, I have never entered a home that could compare with that home which is emblazoned in my memory in such radiant hues. Faith was the wall that protected us from the gloom of sin that encircled it. Prayer was the canopy spread over the roof of that home. Piety and devotion were the incense that our souls breathed in. The two pillars of that home have long since fallen. The modest tombstones in the cemetery hard by, mark their resting place to the time of resurrection. Can I ever forget that home? Yes, when the mariner forgets the star that guided him. Yes, when the rose forgets the sun that nourished it into life. Yes, when memory shall have been poured out into the urn of forgetfulness. And though, like Jacob of old, I have many times wandered into forbidden paths, the vision of that home stands out before me so plainly that I cannot forget it."

And so the father of that home can be pictured through the description of his son who once said: "I hope I am just like every other person who has had a wise and Christian father. I thought he was the greatest man that ever lived. When he administered in earthly affairs and displayed acquaintance with every earthly question, I thought he was great. No one knew as much as he. When he stood in the pulpit, expounding the Word and pleading for immortal souls, he became still greater. But when we would all bend our knees in family prayer and he would plead with God for us children, ah, then he was greatest of all. No wonder that we always arose from our knees with tear-moistened eyes!"

Likewise the mother of that home is described: "I have seen my old mother sit and read her Bible and ponder over every word of it. And then I have seen her fall upon her knees and talk to God who was just as real before her as if she had seen Him with her bodily eyes. And I saw her descend into the dark valley of death with as much readiness as you would depart to a friend's house. Jesus Christ was leading her! She had wisdom.

From this home, the offspring of these good and pious people, emerged George M. Schmucker, the tenth Lutheran minister in his family and the third in a direct line of four to devote their lives to the holy calling. His childhood and youth, which was that of any mountain lad, was marred by one accident which cost him his left hand. At the age of four years, he unfortunately caught his hand in a sugar cane mill, mashing it so badly that amputation was necessary. This loss however, did not seem to be a special hindrance to him for throughout his life he was accustomed to doing almost everything anyone else could do. With one hand, one whole arm and a half, he pitched hay from sunrise to sunset, drove four and eight horse teams over the mountain passes along with his brothers who possessed two good arms and hands.

CHAPTER XXVIII.

In the winter, when farmers are comparatively idle, he was sent regularly to the little white school house on the hill. When 18 years old, he journeyed across the mountains in quest of higher education in the Polytechnic Institute, located at New Market, Va. Here he studied for two and one-half years after which time he matriculated in Capital University at Columbus, Ohio. He graduated from this college with the class of 1880, receiving a Bachelor of Arts degree. The following fall he entered the Seminary of the Joint Synod of Ohio at Columbus. from which he graduated in 1883, the college at this time conferring on him his Master of Arts degree.

Having been ordained, his first charge was Trinity Church at Carrollton, Ohio and another at Kilgore, in which place he was installed on April 1, 1883. These were times of hard work and many discouragements. There he learned that a sermon written out in full was the most effective, which practice he continued throughout his entire career of forty-three years in the ministry. His Saturdays were usually occupied in audibly mastering the fine art of preaching in a convenient woods or corn field. On one of these occasions he related the presence of an unseen audience of several who having followed him to his haunt, quietly listened to the sermon and broke forth into vociferous applause upon its completion. Discouragements which are common to most young ministers, fell to his lot also. One of these was the loss by fire of his two horses, for which he had gone in debt. An occasional visit with his pious old mother in these days proved a great source of encouragement. About one of these visits he told the following: "I remember a good many years ago, in the early days of my ministry, I visited my old mother. As we sat on the porch together, I said: 'Mother, I believe if I had known what the minister has to stand for and endure, I would never have entered the profession.' 'Oh,' she said, 'this is by the wisdom of the Lord who said, These things I said not unto you in the beginning for fear that ye would be offended at Me.' And I said, 'Mother, you have given me an interpretation of that passage which I did not see with all my college education.' Her answer was: 'I have attended Christ's college for all these years.' " In this first charge he found and married his wife Miss Mary Byder. The ceremony was performed by Rev. Mr. Weber on June 19, 1887. Six children, three boys and three girls, were born to him. of this union, whom he raised and who now rise up to call him blessed. For four years he labored in this parish. In 1887 he followed a call to Waynesburg, Ohio to serve four congregations in that vicinity. In this extensive field he labored for five years. Here he confirmed Rev. Dr. Clarence V. Sheatsley and induced him to devote his life to the Gospel ministry; as he had done Dr. Alonzo Arbaugh earlier in his ministry at Kilgore, Ohio.

In the fall of 1892 he received and accepted a call from the Mission Board of Synod to establish an English congregation in the then small but thriving city of Canton, Ohio. He commenced his memorable work there by inaugurating English services, held for a while in the afternoon in the First Jerusalem Lutheran Church and afterwards in halls and an old saloon when available. The energy with which he pursued his calling here soon told, and in a short time enough people were banded into a little congregation to warrant the erection of a spacious church building, which was built on North Cherry Street. From then on, Martin Luther congregation (for it was so

named) enjoyed a steady and uninterrupted growth. But characteristic of his type, he was always looking beyond his own immediate territory in quest of new worlds to conquer.

Accordingly, on July 22, 1894, he began services and organized a Sunday School in a rented room on Navarre Street, and gave the organization the name St. Peter's Sunday School. These services were continued every Sunday afternoon until November 18, when they moved to an abandoned Missouri Synod church on the corner of Dueber Ave. and Ninth Street. The congregation here henceforth took the name Zion, which was the name of the old dissolved congregation. Pastor Schmucker continued to supply this mission in the afternoons, until November 3, 1895, when Rev. W. N. Harley became its full time pastor. This congregation, too, enjoyed a steady growth until today it is one of the most flourishing churches in Canton, though some years ago it was removed from Synod to become a part of the United Lutheran Church.

Being relieved of Zion by Pastor Harley, our subject then devoted some time to calling some scattered Lutherans together in the vicinity of Navarre, Ohio. After supplying these with afternoon services all summer, he induced the good people to call the Reverend George Mong of Carrollton, as their Pastor. This they did and in the fall of 1895 he had the pleasure of installing Pastor Mong into this parish. With Rev. Mr. Mong continuing his good work at Navarre, he next went to Osnaburg, now East Canton, and commenced preaching there in the afternoons on October 25, 1895. This congregation, formerly served by Rev. L. F. Meyer had been a partnership church with the Reformed. Under Pastor Schmucker, the Lutherans sold out to their Reformed brethren and erected their own church building, laying the cornerstone of the new structure on November 10, 1895. This congregation also prospered and was served by him with but few intermissions until his death.

During this time, under Pastor Schmucker's direction and due to his seemingly tireless vigor, Martin Luther congregation flourished. Its growth, from the beginning, was unusually steady. In 1918 it became evident that the old church building which formerly proved quite commodious, was rapidly becoming unequal to the task of housing the church attendants. The old location, too, became unsatisfactory and so a move to build was set on foot. The old building, together with the site was disposed of in 1918 for \$7500, but the congregation continued to occupy it until the early part of 1920. A more desirable location on Walnut Ave. N. E. was purchased and plans were drafted. The cornerstone of this new structure was laid on June 6, 1920. The new building is a beautiful and distinctive Fourteenth Century Gothic design, made

of red velvet brick and white lime-stone cornices and trimmings. The floor plan of the church proper is cruciform, a Sunday School room being built to the side to complete the "L." This structure, costing over \$100,000 was dedicated to the service of God and of souls on May 22, 1921. This last and crowning feat of Pastor Schmucker's labor he enjoyed only for five years.

CHAPTER XXIX.

In addition to his many pastoral duties, he also was faithful in his attendance at conferences and Synod and active on boards and committees of the Church at large. He was known as one who could be counted on to do well that which was entrusted to his care. In recognition of his services to the Church at large, Carthage College on June 16, 1924 conferred on him the honorary degree of Doctor of Divinity.

Perhaps even so brief a biography as this would fall short of the mark without an allusion to Dr. G. M. Schmucker's wartime experience. In spite of the fact that he had contributed two of his sons to the cause of War, his unwillingness to be taken in by the wild and senseless enthusiasm of these times of stress caused fanatics to speak against him. But his pronouncements, summed up by him in the following while they caused adverse comment at the time, are now proven by time to be right and sensible. "The pronouncements by President Wilson and many others during the progress of this War that we are fighting to establish peace, is a paradox which cannot be reconciled in the sane mind. Fighting is not peace, nor can there be peace as long as we are fighting. Fighting will never conquer enmity and hatred between contending parties, but only aggravates and increases that envy and hatred. Neither can peace be restored by legislation and agreements and pacts between nation and nation, Versailles, Genoa, the Big Four pact at Washington, the Hague Court have in the past and ever will fail to produce the much-longed-for peace. This great consummation can only be reached by trusting in Him who is the Prince of Peace, under whose Kingdom envy and jealousy shall be mellowed into love and war will ever give way to peace on earth, good will toward men. When swords shall be beaten into plow-shares and scepters into pruning-hooks, and when the bells upon the horses shall no longer ring the battle cry as these noble animals chafe and eagerly go down into battle; but there shall be written upon these very bells of the horses: 'Holiness unto the Lord.' "

On February 12, 1926, after an operation and confinement of only four days, Pastor Schmucker breathed his last upon this earth in the presence of his

six children at Mercy Hospital in Canton. The cause of his death was an infirmity which though it tortured him grievously for years, could not impair his activity nor force him to lessen his zeal. His heart's desire to "die in the harness" was mercifully granted by our heavenly Father, being permitted to perform his ministry on February 7, his last Sunday on earth. His soul took flight amid calm and perfect resignation to the will of God. When shortly before his death his son informed him that all those he loved were praying for his recovery, he quietly replied: "Pray only if it be God's will for it may be His will that I leave you now." Thus a noble death brought an end to a noble life. His allotted time on earth was sixty-eight years, five months and twenty-three days.

With almost prophetic vision, Pastor Schmucker concluded his sermon preached on January 31, 1926—just twelve days before his death, with these words: "Oh brethren, let us not look back over our lives, for devoted as they may seem, they are nothing to boast of. After having done all, let us account ourselves as poor sinners. Let us rejoice that our names are written in Heaven. As we advance in life, let us not look back over our lives and love the world and be filled with regrets that we soon must leave it. Let us rejoice that we are nearing the portals of a better world. How should our hearts beat with anxiety as we wait before those gates!"

*"Only waiting till the angels
Open wide the mystic gate,
At whose feet I long have lingered,
Weary, poor and desolate.*

*"Even now I hear their footsteps,
Hear their voices far away
If they call me, I am waiting,
Only waiting to obey."*

CHAPTER XXX.

A summary of this man's life and work may be gleaned from a few of the many tributes paid him which we quote below:

The Kurdistan Missionary: "His heart's desire and life-long effort was that all might know the love of God which passeth knowledge."

Rev. C. V. Sheatsley, D. D. in the Lutheran Standard: "Pastor Schmucker's was a busy life. He had time for everyone. He was at home among all classes and thousands of souls have been helped in the Christian life by his Gospel ministrations."

Rev. J. Sheatsley, D. D. in the Lutheran Standard: "To us it seemed that Dr. Schmucker was still one of the younger men, no matter as to his age in years; and the work which he has done and was still doing we believe bears us out in that view."

Rev. L. L. Loehr in a telegram to Mr. Harvey Loehr: Dr. Schmucker was a near and dear friend for 37 years. Only six persons—father, mother, your father and mother, Dr. Loy, and my wife have had as great influence in my life. To your mother and Dr. Schmucker belongs the credit for my being in the ministry."

Rev. G. B. Tejan in a letter to the family: "I always admired his superior qualities and have recognized in him the finer Christian qualifications put to practice."

Dr. Alonzo H. Arbaugh in a telegram to the family on behalf of Carthage College, by request of President Hoover: "His death is a distinct loss not only to his family and congregation, but to the Church at large."

Canton and Stark County Ministerial Association in a letter to the family: "Your father has been an influence for good in this city for a great many years. His work has been done quietly and without ostentation. Only eternity can reveal his real worth to his Church and City."

Rev. P. H. Welshimer, Pastor of the First Christian Church of Canton: "Twenty-four years ago when I came to Canton, Rev. Dr. Schmucker was preaching here. He was an affable and brilliant pastor and much admired by all who came in contact with him."

Rev. Wm. E. Bridge of Canton: "Rev. Dr. Schmucker was looked upon as one of the most substantial ministers in Canton. Our relations were always most cordial. I regret deeply to hear of his death."

Editorial in the Canton Daily News: "In the death of Rev. G. M. Schmucker Canton lost one who combined with peculiar effectiveness the qualities of both minister and man. At the time of his death his continuous service in Canton was longer than that of any other pastor now active here, a striking tribute to the success of his method of work. He was, first and foremost, a minister of the Gospel who retained the human qualities which put him on easy and friendly terms with his fellowmen. His association with this newspaper was typical of his characteristics. It was his custom to bring his weekly announcements to the editorial rooms in person and no caller was more welcome than this minister with his air of sincere cordiality and his friendly greeting. He was a disciple of the school of theology which believes that the Church's chief function is the teaching of religion and he won admiration in the Church and out because of the devotion with which he followed this ideal, combining a zeal for his work with a large measure of kindly understanding for those whose interests centered in other things. The loss occasioned by his death extends far beyond the confines of the congregation of Martin Luther Church which he served so many years."

From Friday the 12th to the following Tuesday, his body lay in State in the church he had built and loved so well. Watched over by a guard of honor composed of members of the Vestry of Martin Luther congregation, his remains were viewed by an all but continuous line of friends for three days. Funeral services were conducted by Rev. C. V. Sheatsley, D. D., Rev. F. B. Hax, D. D., Rev. H. D. Blohm, and Rev. F. R. Sutter in the presence of over 800 people, after which interment was made in West Lawn Cemetery.

A few statistics and data concerning his ministerial acts may prove interesting to some. Martin Luther congregation at the time of his death had a baptized membership of 915, and a communicant membership of 719. During 1925, 625 of these communicants communed at least once. 70 adults were received into membership by him in 1925. He performed 33 marriages in that year, and conducted 26 funerals. St. Paul's congregation at East Canton, which was also served by him, had a baptized membership of 90 and a communicant membership of 60, of which 58 communed in 1925. Six persons were received into membership in this congregation in 1925. During his forty-three years of ministry, Dr. G. M. Schmucker performed a total of 1447 baptisms, confirmed 1037 people, married 707 couples, conducted 810 funerals and preached 5876 regular sermons.

*"Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy."*

*"The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
Thy soul now rests in peace!"*

Dr. Schmucker's six children are: Nina Lillian, born March 18, 1888, married L. R. Heater; John Luther, born September 1, 1889, married Ethel Thomas; Paul Mosheim, born February 11, 1892, married Vera Loehr; Sara Margaret, born October 27, 1893, married Wm. Robinson; Martha Priscilla, born April 9, 1897, married P. W. Jackson; Luke Melanchthon, born March 27, 1901, married Virginia L. Barnstorff. His youngest son followed in the holy calling of the Lutheran ministry, graduating from the Seminary at Capital University in Columbus, Ohio in June 1925; since which time he has been serving as pastor to St. Peter's Lutheran Church, Colgate, Baltimore, Md.

To the present time the Schmucker family has contributed eleven men to the cause of American Lutheranism. From the original forebear there are two lines of ministers that have descended. The first, that of Dr. John George Schmucker, through his son Dr. Samuel Simon Schmucker, and coming to an end with his three sons, Dr. Beale M. Schmucker, Rev. Samuel Mosheim Schmucker, and Rev. George W. E. Schmucker. Another line, headed by Rev. John Peter Schmucker was lost to the Lutheran Church when that man saw fit to desert Lutheranism for the Methodist faith. Another Lutheran minister was Rev. Martin Luther Schmucker, grandson of John Frederick Schmucker. The second line to come down through the Lutheran Church is that headed by Rev. John Nicholas Schmucker, through his son Rev. George Schmucker, and the latter's son Dr. George Melanchthon Schmucker, to his son Rev. Luke Melanchthon Schmucker. It is the author's fervent desire that this line may not soon be discontinued, but may go onward in humble service for the one great Master in His Kingdom.

SOLI DEO GLORIA!

SCHMUCKER GENEALOGY

JOHN PHILIP SCHMUCKER, (born Oct. 18, 1707 in Austria) is as far back as we have at present traced the Schmucker family. We do not know who his wife was or how many children he had. He did have a son,

JOHN CHRISTOPH SCHMUCKER, who was born in Germany, to which his father had migrated with his family, on May 17, 1740. We do not yet know whom this man married, but with his family he migrated to America in 1785. His oldest son was

JOHN FREDERICK SCHMUCKER, born in Germany on Dec. 19, 1769. He followed the calling of his father, farming, and cultivated the farm of his father situated at Toms Brook, near Woodstock, Va. He married Rosanna Miller. His death occurred in 1836. We do not know the number of children, but one of his sons was,

JOHN FREDERICK FERDINAND SCHMUCKER, born Oct. 15, 1815. He inherited the original farm near Woodstock and cultivated it to the end of his days on earth. We have not learned whom he married, nor how many children he had, but one of his sons is,

MORGAN SCHMUCKER, who now owns the original farm, but lives in the town of Toms Brook itself. One of his sons is,

ROY SCHMUCKER, who is a preacher of the Christian faith in Martinsburg, W. Va. Another of Mr. Morgan Schmucker's sons is,

RICHARD SCHMUCKER, who farms on the place adjoining the original Schmucker farm. Another son of John Frederick Ferdinand Schmucker was,

MARTIN LUTHER SCHMUCKER, a Lutheran preacher who recently died at Shanksville, Pa.

JOHN GEORGE SCHMUCKER was the second son of John Christoph, born in Germany on August 18, 1771. He was a preacher of considerable distinction in the early American Lutheran Church. He married twice in his life. His first wife was Elizabeth Gross of York County, Pa. By her he had twelve children. In 1819 his first wife died and in 1821 he married Anna Marie Hoffman. Of this union were born seven children.

So John George Schmucker was the father of nineteen children. We know the names of fifteen: Sarah Schmucker, Elizabeth Schmucker (married Jacob Eisenhart, M D.), Elnora Schmucker (married Charles Wile, D. D.), Henrietta Schmucker (married John Rose, Lawyer), Mary Schmucker (married a Mr. Voenicher, died in Guatamala), George Schmucker (born Jan. 28, 1797 at Hagerstown, Md., (married Mary Royer), Catherine Schmucker (married Samuel Sprecher, D. D. LL. D.) Susan Schmucker (married Chas. F. Schaeffer, D. D.), Caroline Schmucker (unmarried), Bell Schmucker (married Thomas Sargent), Maggie Schmucker (married Rev. Peter Rightmeyer), Samuel Simon Schmucker, D. D., Luther Melanchthon Schmucker (Jefferson City, Mo.), Ferdinand Schmucker, Frederick Schmucker (married a Miss Church of Pittsburgh).

GEORGE SCHMUCKER, son of Dr. J. G. Schmucker was born at Hagerstown, Md. on Jan. 28, 1797. Died Dec. 2, 1886 at Tipton, Iowa, married Mary Royer. His children are, Catherine Schmucker (born May 26, 1820, died June 28, 1898, married Robert McKee), Elizabeth Royer Schmucker (born Mar. 27, 1822, died Sept. 20, 1910, married Samuel Wampler), John George Schmucker, Samuel R. Schmucker, Martin Luther Schmucker (born June 19, 1832, died unmarried), Daniel R. Schmucker, (born Dec. 23, 1834, married Augusta Crockett), Malissa Adelaide Schmucker (born Apr. 26, 1840, died Jan. 27, 1868 at Tipton, Iowa. Married Edward W. Clarke.

JOHN GEORGE SCHMUCKER II., son of George Schmucker, born Mar. 2, 1825 at Cove Forge, Pa., died Aug. 18, 1898, at Eldorado, Kan., married Sarah Kerr and by her had two children, Alice Kerr Schmucker, who married Rev. J. M. Davis, and this couple had three children. His other child by his first wife was Clarence Kerr Schmucker. He then married Martha McKellip, and to this union were born seven other children, Kate Schmucker (married Chas. Smith), Mary Schmucker, Sarah Schmucker, Will Schmucker, George Schmucker, Ernest Schmucker, Orville Schmucker.

SAMUEL R. SCHMUCKER, also a son of George Schmucker, born Aug. 10, 1827, (married Patience Defenbaugh). To them were born five children—Frank R. Schmucker (married Anna Fluke, died childless), James Elliott Schmucker (married Annie Isett, and to them was born one girl), Mary Schmucker (married Harry Blackburn), Juanita Schmucker (married Herbert Tinkham) George Edgar Schmucker (married Kate Stewart, died Jan. 18, 1892, one son).

SAMUEL SIMON SCHMUCKER, son of Dr. John George Schmucker, born at Hagerstown, Md., on Feb. 28, 1799. He was one of the four greatest American Lutheran Churchmen of all times. Founder of Gettysburg Seminary and savior of the General Synod. He died on July 26, 1873 at Gettysburg. He was married three times. On Feb. 28, 1821 at Hagerstown, he married Elenora Geiger. To this union was born one son, Samuel Mosheim Schmucker (at New Market, Va., on Jan. 12, 1823). His wife died July 3, 1823. On October 12, 1825 he married Mary Catherine Steenbergen of Shenandoah County, Va. To this union were born twelve children—Caroline Elizabeth (born Aug. 20, 1826, wife of P. B. Sadtler D. D.), Beale M. Schmucker D. D., Mary Catherine (born July 4, 1829, her birth and death occurred at Gettysburg), Elanora Susan (born Feb. 10, 1831 at Gettysburg, wife of Rev. A. T. Geisenhainer), Virginia King (born Dec. 5, 1832), Mariah Josephine (born Oct. 22, 1833) Rev. George W. S. Schmucker (born July 16, 1836), Mary Steenbergen (born Nov. 14, 1838), Catherine Williamson (born Dec. 26, 1839, married Wm. Duncan, attorney), Alice (born March 3, 1842, married J. C. Nealy), Samuel D. Schmucker (born Feb. 26, 1844), Charles G. A. Schmucker (born Feb. 9, 1846, died of pneumonia March 28, 1862), Mrs. Mary C. Schmucker died on Feb. 11, 1848. On April 28, 1849 Dr. S. S. Schmucker married Esther Wagner of Germantown, Pa. Everyone of S. S. Schmucker's children became a clergyman or lawyer, or the wife of a clergyman or lawyer. Perhaps the most prominent of this man's children was

BEALE MELANCHTHON SCHMUCKER born Aug. 26, 1827, in Gettysburg. He, like his father, was a Lutheran clergyman of great abilities. On March 6, 1860, he married Christianna Pretz. To this union were born two sons whom we do not know at present.

JOHN NICHOLAS SCHMUCKER was the third son of John Christoph Schmucker, forebear of the Schmucker line in America. He was born in Germany on Sept. 24, 1779. In 1806 he received his license to preach in the Lutheran Church, and began his long ministerial career in Woodstock, Va. and adjoining parishes. He was the direct successor of Gen. Peter Muehlenberg at Woodstock, and the co-laborer of the great Paul Henkel. He was married to Catherine Heller on Aug. 5, 1800 and was the father of seven children, five sons and two daughters. As we know them they were: Jacob, a farmer (born Mar. 14, 1802), Samuel (born May 15, 1805, died Jan. 5, 1834), George, Sarah (born Apr. 17, 1809, died Sept. 5, 1831), Philip (born May 23, 1811, a mer-

chant who lived and died at Fisherville, Va.) Joseph (born Aug. 29, 1813, died Feb. 5, 1814), Rebecca (born Mar. 18, 1815, married Geo. Good, died in Randolph Co., W. Va.), Rev. John Nicholas Schmucker, around 1847, moved to Pendleton Co., W. Va., where he died on Feb. 9, 1854. He had chosen to spend his last days in the home of his third son—

GEORGE SCHMUCKER, born in Woodstock, Va., Feb. 16, 1807. He prepared himself for the Lutheran ministry and spent his entire life's labors in Pendleton and surrounding counties of W. Va. He married Sarah Hahn (born in Shenandoah Co., Va. on May 9, 1818, died in Pendleton Co., W. Va., on Sept. 4, 1900) on Mar. 4, 1839. Rev. George Schmucker died on Aug. 11, 1886. His children were—Henrietta Jane, Mary Elizabeth, Samuel Luther, William Mosheim, Martha S., Jacob N., Hannah Priscilla, George Melanchthon. The oldest of these being—

Henrietta Jane, born on Mar. 2, 1840 at Woodstock, Va., died Jan. 1, 1918, at Martinsburg. Married Isaac Thomas Kile (born Apr. 8, 1838, died Jan. 31, 1915). To this couple were born four children—John Nicholas Kile (died Dec. 15, 1861), Zebulon George Kile (died Sept. 26, 1866. David Washington Kile (died Feb. 1, 1892) and—

Estelle Kile, born at Upper Tract, July 8, 1868, married Dr. Johnson McKee Sites (born at Upper Tract, Nov. 27, 1862, died at Martinsburg, May 21, 1921). To this union were born five daughters Mary Jane (born Mar. 26, 1888 at Upper Tract, married George Bruce Guyer, D. D. S., born Nov. 14, 1885); Nellie Ethel (born Feb. 15, 1889 at Upper Tract, married James Furlong Thompson, Jr., born Apr. 16, 1890, died Sept. 17, 1930, to whom were born two daughters, Fredericka Ray, born Oct. 11, 1914, and Nellie Ethel, born July 8, 1916); Addie Estelle (married Robert Voris, to whom were born two children, Dorothy McKee and Robert Sites); Annie McKee (died Sept. 14, 1919). Lillian Henrietta (married Wilson Sperow).

Mary Elizabeth, the second daughter of Rev. and Mrs. Geo. Schmucker, was born at Upper Tract, Sept. 8, 1841, died there, Feb. 18, 1920, married Stephen H. Thacker (born June 8, 1834 at Clover Hill, Va., died at Upper Tract, Jan. 31, 1914). To this couple were born seven children—Emma Sara (born Sept. 16, 1866), Maude E. (born Mar. 31, 1868), George William (born May 19, 1870), Charles L. (died Aug. 4, 1872), John A. (died July 28, 1875), Robert Lee (born Dec. 30, 1877), Edna May (born Feb. 1883).

Emma Sara, first daughter of Mary Elizabeth Schmucker Thacker, married Isaac Lee Dahmer (born Sept. 23, 1861 at Ruddle, W. Va.). To this couple were born seven children—Jessie Zoe (born Apr. 16, 1890), Elva Kate (born May 29, 1892, died Sept. 2, 1901), Fanny May (born July 8, 1894, married Arthur Dahmer, their son is Ralph Dahmer, born July 29, 1920; married Pearl Kesner (Mar. 21, 1932), Charles Stephen (born Mar. 24, 1897), Mary Ethel (born Jan. 15, 1900, died Aug. 21, 1901), Sara Maude (born Nov. 6, 1903, married Curtis Lough, born Sept. 8, 1900, married May 19, 1931), Leah Myrtle (born Feb. 6, 1909, married Fred. Dahmer, born Mar. 4, 1908, married Apr. 9, 1932). Jessie Zoe Dahmer married E. Perry Mallow (born Nov. 16, 1873 at Kline), and to this couple were born four children—Karl Stephen (born Aug. 15, 1910, married Leola Stump Jan. 20, 1933), Hazel Lucille (born July 23, 1912, married Woodrow S. Dahmer Dec. 29, 1932), Mary Jane (born Apr. 3, 1915, married Earl Harmon Jan. 17, 1936, her son is Ellwood Paul), Lee Orha (born Mar. 4, 1918).

Charles Stephen, son of Emma Sara Dahmer, married Mary E. Greenawalt (born May 11, 1897, at Kline) and to them were born three children—Roy S. (born May 2, 1920), Leanna M. (born Aug. 14, 1924), Hilda Grace (born Apr. 21, 1928).

Maud E., second daughter of Mary Elizabeth Schmucker Thacker, married George Lee Kiser (born 1863 in Virginia), died Sept. 16, 1934 at Washington), and to them were born seven children—Virginia Brooke (born Apr. 4, 1887, married James Lloyd Armstrong of Fort Wayne, Ind., died Dec. 8, 1912), Mary Ola (born Dec. 22, 1888), Owen Donald (born Aug. 25, 1890), Grayson Lee (born Oct. 10, 1891, married in 1920 and has one child—Stephen Lee, born Jan. 13, 1923), John Luther (born Sept. 26, 1893, died in childhood), Stephen Lester (born Mar. 7, 1897, died in infancy), Elizabeth Schmucker. Mary Ola Kiser, married Charles Byron Jolliffe (born in Mannington, W. Va. on Nov. 13, 1894), and to them were born twins—Jane Jolliffe and Julia Jolliffe, May 20, 1926. Elizabeth Schmucker Kiser married Robert Edward Dunning of Washington, D. C., Sept. 2, 1934. By them was born one child, William Edward on June 4, 1935.

Robert Lee Thacker, D. D. S., son of Mary Elizabeth Schmucker, married Georgia Ellen Shackelford (born at Centerville, King & Queen Co., Va., Sept. 15, 1877) in Baltimore on Dec. 7, 1898. Their children are: Alice Lydia, (born Aug. 29, 1899 at Franklin, W. Va., married George

A. Loescher of Houston, Texas; Paul Shackelford, born Aug. 7, 1902, married Evelyn Williams of Elkins, W. Va., Aug. 2, 1931 (one child, Constance Louise, born Aug. 3, 1935), Mary Stephen, (born Jan. 12, 1905, married Hillard Hayzlett of Mullins, W. Va., July 25, 1927 (two children: Hillard Jennings, born June 20, 1928 at Toledo, Ohio and Virginia Lee born Jan. 31, 1931, at Cumberland, Md.)), Eloise Virginia born September 25, 1909.

Edna May Thacker, youngest daughter of Mary Elizabeth, married Samuel Mallow, (born May 7, 1872, died July 17, 1930), and to them were born six children—Cleta Mae (born Mar. 18, 1904), Mary Jane (born Sept. 17, 1909, died Nov. 2, 1909), Nellie Virginia (born Mar. 15, 1912, died Mar. 4, 1918), Ralph Stephen (born Dec. 10, 1916, died Jan. 30, 1917), Roy Samuel (born May 9, 1919, died May 28, 1919), Lois Margaret (born Aug. 17, 1922).

Cleta Mae Mallow married George Arthur Kile (born Sept. 29, 1896, at Brushy Run, W. Va.), and to them were born seven children—Dorothy Evelyn (born Dec. 12, 1922), Richard Lee (born Feb. 2, 1924), Arthur Stanley (born June 12, 1925), Kathleen Elizabeth (born June 19, 1927), Samuel Keith (born Mar. 24, 1929), George Arlin (born Aug. 13, 1931), Eleanor Mae (born Feb. 16, 1934).

Samuel Luther Schmucker, third child of Rev. Geo. and Sara Schmucker, (born Sept. 24, 1845). He was a bachelor, and died July 15, 1927. William Mosheim Schmucker, second son of Rev. Geo. Schmucker, (born Sept. 24, 1848, died Jan. 2, 1921) at Canton, Ohio. He married twice. By his first wife, Rebecca Bromley, was born to him one son, Luther Loy, (born Feb. 8, 1881 at Fort Gay, W. Va., married Jenny Montana Chaddock, born Sept. 10, 1881 at Waynesburg, Ohio, to whom was born Alene Virginia, Feb. 21, 1909, at Cleveland, Ohio, married John Walter Broestl born May 19, 1908, married June 9, 1934). William Mosheim then married Elizabeth Mary Hammond (born Sept. 11, 1860 at Harrisville, Ohio and died Aug. 24, 1916 at Canton, Ohio). To this union were born three children, Mabel H. (born Dec. 14, 1893 at Fort Gay), Ethel Winona (born April 27, 1895, died May 30, 1933, at Canton, Ohio), George Roy (born May 20, 1897 at Canton).

Mabel H., second child of William Mosheim Schmucker, married Howard Ben. Snyder (born Feb. 20, 1895 at Massillon, Ohio), and to them were born two children—Robert William (born Sept. 18, 1921),

Donald Edwin (born Sept. 21, 1925). George Roy Schmucker married Eva. M. Essig (born Mar. 14, 1899 at Canton, Ohio), and to them were born two children, Stanley William (born May 23, 1923) and Charles Essig (born Aug. 23, 1936).

Hannah Priscilla Schmucker, youngest daughter of Rev. George Schmucker, was born at Upper Tract on Feb. 11, 1855, and died Nov. 24, 1920, at Keyser, W. Va. She married John Sheridan Harman (born Aug. 5, 1862 at Macksville, W. Va., died Aug. 27, 1924 at Keyser, W. Va.); to this couple were born six children—Mayme Lorena (born Jan. 22, 1889 at Upper Tract, married Cletus O. Byrd—born Feb. 16, 1878 at Franklin, W. Va.), Bessie O. (married Charles Lautz of Keyser, W. Va.), Ina M. (married Mr. Knight, Uniontown, Pa.), Samuel D. of Cumberland, Md., Sara Estelle (dead), Russel S. (dead).

George Melanchthon Schmucker, youngest child of Rev. George Schmucker, (born at Upper Tract on August 19, 1857, died at Canton, Ohio, on Feb. 12, 1926). Like his father and grandfather he devoted his life to the Lutheran ministry. He married Mary E. Byder of Carrollton, Ohio, and to them were born six children—Nina Lillian (born Mar. 18, 1888 at Carrollton, Ohio), John Luther (born Sept. 1, 1889 at Waynesburg, Ohio), Paul Mosheim (born Feb. 11, 1892 at Waynesburg), Sara Margaret (born Oct. 27, 1893 at Canton, Ohio), Martha Priscilla (born Apr. 9, 1897, at Canton), Luke Melanchthon (born Mar. 27, 1901, at Canton).

Nina Lillian married Lewis Rueben Heater, and to them were born eight children—Helen Bernice (born Sept. 11, 1908, married Walter Frazier Oct. 3, 1930), John George (born July 16, 1910), Charles William (born July 6, 1912, married Agnes Kerber, and one child Rae Ann born Feb. 29, 1936), Paul Lewis (born Apr. 15, 1915), Louise Eleanor (born Jan. 31, 1918, married Earl Baker), Grayson Samuel (born Oct. 15, 1920), Martha Margaret (born Oct. 8, 1922), Virginia Merrie (born June 8, 1925).

John Luther, oldest son of Dr. Geo. M. Schmucker, married Ethel Elizabeth Thomas of Canton (born Apr. 30, 1894) and to this union were born three children—Madeline Mae (born Nov. 20, 1924), David Luther (born Mar. 19, 1926), and Frederick Thomas (born Nov. 10, 1929).

Paul Mosheim, second son of Dr. G. M. Schmucker, married Vera Marie Loehr (born July 20, 1900 at Canton) and to them were born

three children—Paul Harvey (born Oct. 26, 1920), Marilyn Ann (born Aug. 11, 1922), Verne George (born Feb. 13, 1926).

Sara Margaret, second daughter, married William H. Robinson (born Apr. 1, 1893 at Niagara Falls, N. Y.), and to them were born five children—Jean Alene (born June 6, 1916), William Albert (born Mar. 16, 1918), Margaret May (born Aug. 20, 1920), Mary (born Aug. 20, 1920, died Aug. 21, 1920), James Robert (born Aug. 8, 1923).

Martha Priscilla, third daughter, married Percy William Young Jackson (born Apr. 17, 1893 at Apollo, Pa.), and to them were born two daughters—Marjorie Ann (born Oct. 7, 1924), and Judith Diane (born Aug. 16, 1936).

Luke Melanchthon, youngest son of Dr. Geo. M. Schmucker, has followed in the footsteps of his father, grandfather, and great-grandfather in the Lutheran ministry. He married Virginia Luer Barnstorff (born Apr. 7, 1903 at Columbus, Ohio), and to them were born two daughters—Linnette Ruth (born June 14, 1928) and Joan Judith (born Aug. 14, 1931) at Baltimore, Maryland.

JOHN CHRISTOPH SCHMUCKER, the forebear of the Schmucker family in America, had besides the three sons mentioned, one daughter born to him in Germany and who died at sea on the trip to America. The children born to him in America are—John Jacob, John Peter, and a daughter Mary.

JOHN JACOB SCHMUCKER, son of John Christoph, never married, and it is said lived a sort of 'happy-go-lucky' existence.

JOHN PETER SCHMUCKER, followed his two older brothers, John George and John Nicholas, into the Lutheran ministry. After some years he turned to the Methodist faith, and became a pioneer of Methodism in Ohio.

